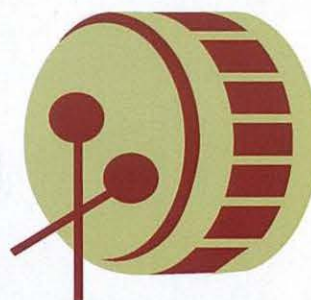




North Carolina Native American Legends & Folklore

The First Americans!





*North Carolina
Native American
Legends & Folklore
The First Americans!*



"The greatest strength is gentleness."

- American Indian Proverb

"Each bird loves to hear himself sing."

- American Indian Proverb

*"We must protect the forests for our children,
grandchildren and children yet to be born. We must protect
the forests for those who can not speak for themselves such
as the birds, animals, fish and trees."*

American Indian Proverb

Allosaurus Publishers

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North Carolina Native American Legends and Folklore

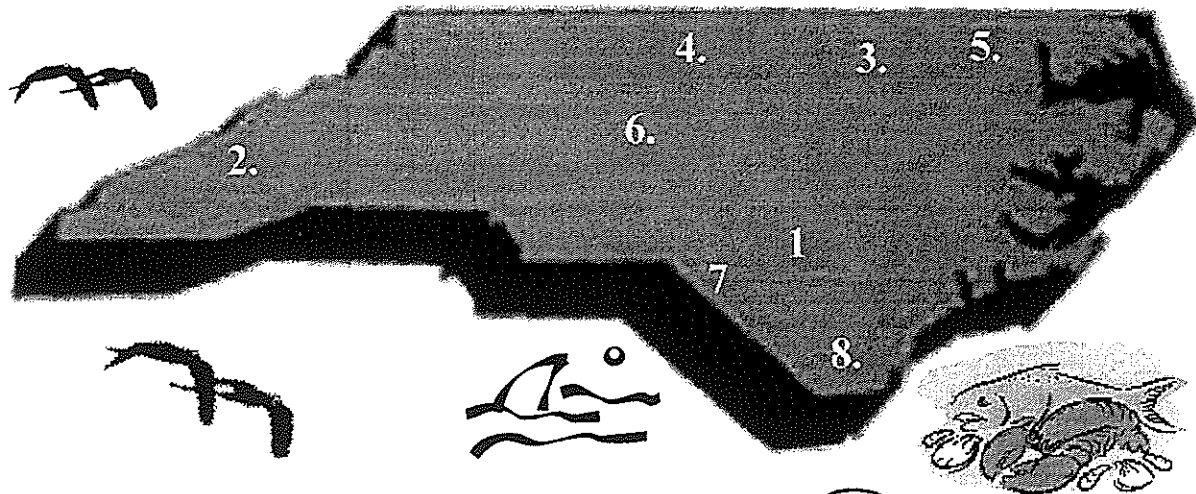
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The Eight North Carolina American Indian Tribes



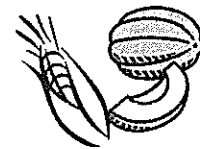
1. Coharie Tribe.....Clinton, NC



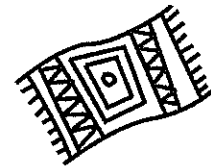
2. Eastern Band of Cherokee.....Cherokee, NC



3. Haliwa-Saponi Tribe.....Hollister, NC



4. Sappony Tribe.....Roxboro. NC



5. Meherrin Indian Tribe.....Winton, NC



6. Occaneechi Band of the Saponi Nation... Mebane, NC

7. Lumbee Tribe of North Carolina.....Pembroke, NC

8. Waccamaw-Siouan.....Bolton, NC



North Carolina Native American Cultural Overviews



- What is a Native American Tribe?
- Native Americans in North Carolina
- Languages of North Carolina Indians
 - Sequoyah
 - Native American Art
 - Native American Music
 - Powwows and Dances
- Native American Healing and Medicine
 - Native American Food
 - Native American Clothing

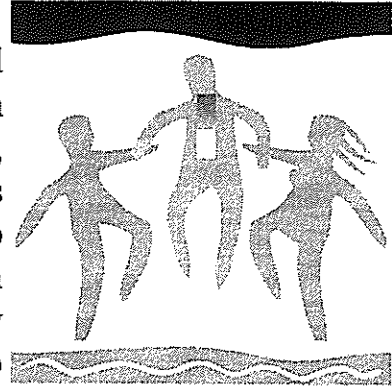


What is a Native American Tribe?

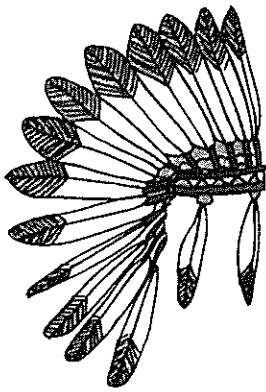
In modern terms, a tribe is a group of people who share characteristics which make it a unique cultural, social and political entity.

Groups, Bands, and Clans

However, what defines a group as a tribe has changed dramatically over time. Before Europeans arrived in America, tribes did not technically exist. Instead, people lived in small groups or several family groups lived together in bands or villages under the leadership of a chief. Chiefs either inherited their positions from their father who was also a chief or were chosen by the band members for their intelligence and leadership abilities.



Most bands had their own unique names and identities, but shared common languages, customs, rituals, and religious beliefs with other bands, which together could be considered a tribe. For the most part, however, bands considered themselves distinct, independent entities from one another.



Within many tribes and individual bands, families are grouped into clans. Each clan can trace its origins back to a common spiritual ancestor from whom the clan also got its name (such as the Deer, Turtle, Wolf or Bird clans). In some tribes, clans are subdivisions of larger groups known as moieties.

These collective bands did not have organized political structures that bound them. Instead, bands gathered together for trade or seasonal, ceremonial, and religious events. During these gatherings, temporary political organizations or councils were created as band leaders met to strengthen bonds and alliances between bands, ensuring that each village had reinforcement against an enemy or aid when food was scarce. The rest of the year, bands mostly kept to their own villages.

Bonds were sometimes formed between tribes as well. To create an alliance or make peace with another tribe, band leaders would form a council and an oral agreement would be made. To cement the agreement, a wampum belt of shells woven into patterns was made.

Agreements were often represented on the belt by a design of two hands shaking in friendship. A wampum belt to signify the end of a war between two tribes would often feature a picture of a peace pipe. Peace pipes, which were sacred tribal symbols, would also be smoked in some cases.

Hunter-Gatherers and Farmers

How groups, bands, and tribes were organized largely depended on their living conditions. In harsh regions, such as in the desert or the Arctic, food and water are scarce. People in these regions tended to live in small groups rather than in large bands.



Some regions of the continent, such as the Great Plains, were not as harsh. People in these areas mostly lived in bands and survived mainly by hunting big game such as buffalo and gathering wild foods.

These bands are known as hunter-gatherers. Most of these bands were nomadic and lived in temporary houses. When they had gathered all the plants or hunted all the game in the area that they could, they would move to another place in search of more food.

Bands that lived in areas with rich soil and plentiful water supplies found they could get more food by growing their own, rather than hunting or gathering. These bands became farmers and raised crops such as corn, beans and squash. They also built permanent houses to be near their crops. Several houses located near one another could be considered a village.

Tribes and Treaties

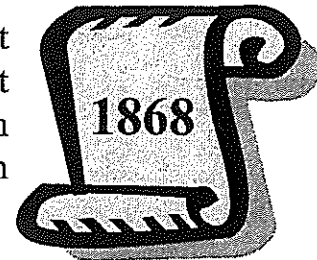
It was not until the United States government began entering into treaties (agreements between two independent powers) with Native Americans that tribes gradually became political. When Europeans settled in America, they saw Indian bands as sovereign (self-governing) nations which were independent of any other political power.

The early United States government also considered the bands to be independent. As the country grew, the federal government sought to limit Native Americans' sovereign powers—mainly to keep tribes from forming alliances with foreign governments. However, many Native American tribes did form alliances with the British during the War of 1812. The first treaty the United States government was made with the Delaware tribe in 1778.

The federal government also used treaties to purchase valuable Indian land. To negotiate the treaties, leaders from the separate bands came together because the federal government preferred to work with single governing bodies as opposed to many different ones.

In 1832, a Supreme Court decision defined tribes as domestic, dependent nations. Because of this, tribes could not be considered sovereign and the U.S. government could control tribal relations with other governments.

The last treaty between a tribe and the federal government was made in 1868. By this time, most tribes were not considered sovereign, and since treaties are made between sovereign nations, formal agreements were made with tribes instead.



During negotiations, tribal leaders often requested that a portion of their homeland be reserved for their own use. These portions of land, known as reservations, are protected by the federal government.

When tribes were confined to reservations, they became political entities. In some cases, bands moved to one reservation where they were led by one chief or by a tribal council. In other cases, bands remained part of the same tribe, but stayed in separate locations under the leadership of their own chiefs.

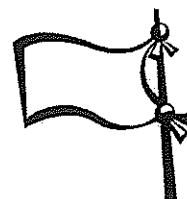
Some chiefs joined together to form confederacies, which were in turn led by another chief. This is known as a paramount chiefdom. Other tribes split and became completely separate, individual tribes.

Modern Tribes



For a group to qualify as a tribe in the view of the United States, the federal government must recognize the tribe's right to exist as a sovereign nation through treaties, acts of Congress, or executive order.

Each federally recognized tribe is considered an independent nation of democratically organized tribal governments with elected leaders. Each tribe then has a government to government relationship with the United States.



Federal recognition is important because it means a tribe can establish its own sovereign tribal government. It also means that their land is placed in a trust by the United States government where it is protected from being taken or purchased from the tribe. It also means that their sovereign status, tribal possessions, and their rights as domestic dependent nations are protected under United States law.

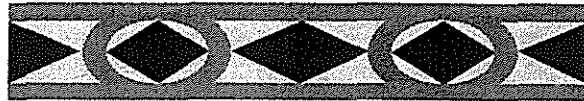
While tribes that do not have federal recognition are able to own their land, just as a corporation or a company would, their land is not protected by a federal trust.

There are currently over 440 federally recognized tribes in the United States and approximately 200 village groups in Alaska.

Some tribes that have entered treaties with the government have had federal recognition for many years. Many others have state recognition and are in the process of applying for federal status.

North Carolina's state-recognized tribes are the Coharie, Eastern Band of Cherokee, Haliwa-Saponi, Lumbee, Meherrin, Occaneechi, Sappony, and Waccamaw-Siouan tribes.

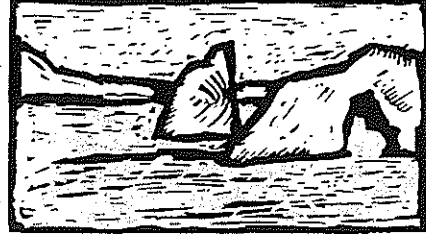
The Eastern Band of Cherokee is currently the only tribe in North Carolina with both state and full federal recognition.



Native Americans in North Carolina

Prehistory

Paleo-Indian Period (12,000-8000 B.C.E.) – People migrate from Asia to North America across the Bering Land Bridge. Groups are largely nomadic, moving from region to region and hunting animals such as mammoth and mastadon.



Archaic Period (8000-1000 B.C.E.) – The first Americans begin settling down and becoming less nomadic. During this time, tools such as the drill and the axe are developed.



Woodland Period (1000 B.C.E-1600 A.D.) – Native Americans incorporate vegetables, roots and other plants into their diets. People settle into larger groups of around 100-300. They also begun to bury and honor the dead and develop pottery and other cookware, two very important social changes.

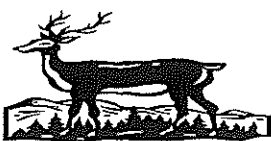


Making a Home in North Carolina

Over the years, North Carolina has been the home to many different Native groups, bands and tribes with their own cultures and customs.

The first people to arrive traveled over many different terrains from mountains to plains to forests. Eventually, each of these groups would find their own place in which to settle. Many groups decided to make the area we now call North Carolina, their home.

The first people settled in North Carolina around 8000 B.C.E. Some settled in the mountains and Piedmont and made their living primarily by hunting large game and by gathering plants, roots, and herbs. People who settled on the east coast of the region had the opportunity to fish and incorporate seafood into their diets.



Tribes of North Carolina

Starting around 1000 B.C.E, Native peoples began growing their own food. Eventually they developed a very sophisticated system of agriculture that included growing crops such as maize (corn), beans, and several varieties of squash. They also continued to hunt, fish and gather plants. For many, food was plentiful and life was good.

Groups created communities, built villages and developed their own council-based governments. Many tribes had such highly developed governments they were used as a basis for the United States Constitution.

Some of the tribes that developed during this period include: the Cape Fear, Catawba, Cheraw, Cherokee, Chowanoke, Coree, Croatan, Eno, Hatteras, Keyauwee, Machapunga, Meherrin, Moratac, Neuse River, Occaneechi, Pamlico, Saponi, Secotan, Shakori, Sissipahaw, Sugeree, Tuscarora, Tutelo, and Weapemeoc.

Bands and villages were not isolated, however. Many traded with one another, creating an extensive network connecting the groups from the mountains [to the Piedmont] to the coast.

People living on the coast of North Carolina were among the first to encounter European settlers in the early 1500s. Because Christopher Columbus and early settlers first believed they had reached India, the people who were already living on the American continents were mistakenly called Indians.

European settlers brought with them diseases that were unknown to the Native peoples. The worst disease was smallpox, which spread and killed thousands. Other deadly diseases included typhus, measles, influenza, bubonic plague, mumps, yellow fever, and whooping cough.

Most Native people were unable to fight these diseases, and epidemics spread across the Southeast, killing thousands and eventually destroying entire tribes.



As well as disease, many tribes in North Carolina disappeared due to war, forced relocation to other areas of the continent or absorption into other tribes.

In 1550, Indians in North Carolina's interior first encountered the settlers when Spanish explorer Hernando De Soto entered the region during an expedition. In 1567, Spanish soldiers led by Captain Juan Pardo arrived in the mountains, eventually settled the village of Joara in what is now Burke County.

Pardo's soldiers built the European settlement in the state's interior, Fort San Juan. The fort was attacked and destroyed, however, when the soldiers violated Joara's customs. Europeans' first efforts to settle the interior of North Carolina were derailed.

At times, the relationship between Native Americans and European settlers was relatively peaceful. Many Native Americans helped the settlers by teaching them how to make clothing from animal hides, to build houses using local materials, and to use plants, roots, and herbs as medicine.

Eventually, the colonists demanded more and more land and natural resources, which led to many conflicts and hardships for the Native peoples.

A striking example of this came in September of 1838. Following the Indian Removal Act passed by Congress in 1830, over 15,000 members of the Cherokee tribe were forced from their homes.

The terrible, grueling journey they took, known as the Trail of Tears, would eventually lead them to Oklahoma and many would die along the way.

Those who survived had to live in makeshift campsites on lands with poor farming and hunting conditions. Because of this, most Native Americans had to depend on products from other regions and countries to survive. As a result, many aspects of American Indian cultures were altered or changed.

However, because of their shared hardships, generosity and bonds between tribes strengthened.



Native Americans in North Carolina Today

There are approximately 120,000 Native Americans in North Carolina (about 1.3% of the state's total population) and many are working to revive their cultures, traditions, and languages. In 1971, the North Carolina Commission of Indian Affairs was established to protect the rights and provide assistance to Native Americans living in North Carolina by promoting economic development and fighting illiteracy.

There are currently eight recognized tribes in North Carolina:

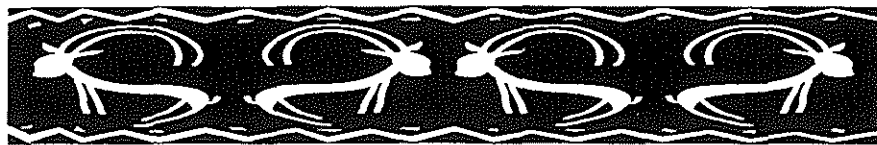
**Lumbee, Eastern Band of Cherokee, Meherrin,
Waccamaw-Siouan, Coharie, Haliwa-Saponi, Sappony,
Occaneechi Band of the Saponi Nation.**

In addition to the eight state-recognized tribes in North Carolina, there are some other recognized Indian groups. These include the Cumberland County Association for Indian People in Fayetteville, the Guilford Native American Association in Greensboro, the Metrolina Native American Association in Charlotte and the Triangle Native American Society in Raleigh.

Many other North Carolina residents are members of other tribes, some of which are seeking recognition by the state including the Cherokee Indians of Hoke County, the Tuscarora Nation of North Carolina, the Southern Band of Tuscarora Indian tribe, and the Hattadare Indian Nation.

Except for the roughly 8,000 Cherokees who live on the Qualla Boundary Reservation, Native Americans live in large cities, small towns, and Indian communities throughout North Carolina.

While embracing their past and keeping traditions alive, Native Americans in North Carolina and across the country live, eat, and dress much like Americans of every culture. We all strive for common goals such as getting a good education, having a good job, taking care of family, and living a happy life.





Languages of the North Carolina Indians



Native Americans make up less than 1% of the total population of the United States, yet they represent half of the languages in the nation.

Before the arrival of Europeans, thousands of languages were spoken across North America. These languages were very different from one another, but some shared similarities with others. Modern linguists have divided ancient languages into different families.

For over 9500 years, Native Americans had no written languages, and over time, many Indian languages and dialects were lost. As cultures changed or blended with others, many languages fell into disuse and became extinct.

What is known about the languages used by the ancestors of the North Carolina Indians is that they were based on three language families: **Algonquian**, **Siouan** and **Iroquoian**. Algonquian (or Algonkian) speakers lived along the coasts and sounds north of the Cape Fear River. Siouan speakers made their homes in villages around the Piedmont. Speakers of Iroquoian languages could be found on the coastal plain, as well as in the mountains. Each language had various dialects.

The Cherokee and Meherrin languages were based on the Iroquoian language family. Around the beginning of the 19th century, a Cherokee man named Sequoyah saw the advantage of having a written language like the European settlers used. In 1809, he began developing a writing system that took him twelve years to complete.

This led to the development of a unique language, the recording of Cherokee songs and stories, literacy among the Cherokee people, and the development of the first American Indian newspaper in 1828, the *Cherokee Phoenix*.

The Lumbee language was a mixture of Algonquian and Siouan languages such as Tuscarora, Catawba, Cheraw, and others. As their ancestors intermarried, Lumbee Indians began using English as their primary language and continued to use a dialect known as Lumbee English.

Waccamaw-Siouan, Haliwa-Saponi and Occaneechi languages were based on the Siouan family. Little is still known about the languages the ancestors of the Sappony tribe spoke, but they were probably based on either the Algonquian or Siouan languages. The Coharie tribe's forefathers, the Neusiok, would have spoken a language that was Algonquian or Iroquoian.

Sequoyah: 1770-1843

Sequoyah, a prominent figure known for preserving the Cherokee language, invented an alphabet that enabled Cherokees to not only be able to read, but also to preserve their traditions.

Sequoyah was born in 1770 in Taskigi, Tennessee (formerly western North Carolina) to Wut-teh and Nathaniel Gist. Sequoyah's father was an Englishman, and his mother was the daughter of a Cherokee chief. This made Sequoyah a product of a mixed culture.

Despite the fact that he could not read, write, or speak English, growing up with Cherokee roots proved very useful. He became a hunter, a fur trader, a silversmith and later the creator of the Cherokee alphabet.



Although Sequoyah's name in Cherokee means "pig's foot" he was far more intelligent than his name suggested. In 1809 Sequoyah became handicapped from a hunting accident and while adjusting to his handicap he learned to sign his name on works he did with silver. This gave him an idea to create a universal means of communication through symbols. These symbols, and sounds later became an alphabet.

However, Sequoyah's dream was put on hold when he moved to Willstown, Alabama and enlisted in the War of 1812. There he fought in the Battle of Horseshoe Bend as part of the Cherokee Regiment.

After the war ended, Sequoyah married and had a daughter, Ayoka. Focusing on his past ideas, Sequoyah began to draw pictographs (pictures that represent certain words) on tree bark known as the "Talking Leaves".

Because his ideas were quite advanced, people of the Cherokee tribe were concerned Sequoyah was practicing witchcraft. Unfortunately, they burned down his cabin while he was away, in hopes of destroying his work.

For many years Sequoyah worked mining and selling salt to make money for his family, while working hard on the syllabary, (a set of written symbols) or alphabet, and sounds.

In 1821 Sequoyah's daughter, Ayoka, fully understood her father's alphabet, made up of 86 syllables, and used the alphabet to write out thoughts on deerskin. For example, it is said that Ayoka went with her father to a Cherokee council. Once there, she left the room while Sequoyah wrote down a sentence.

When he was finished, the council called Ayoka back into the room, and had her read what was on the deerskin. Astonished at the success of this invention the tribal council made these letters the official alphabet of the Cherokee.

In 1827 the first Cherokee constitution was written and adopted using Sequoyah's syllables. In 1828 *The Cherokee Phoenix* was published. This was the first Cherokee newspaper published in both Cherokee and English.

Many Cherokee learned to read in a matter of months. Sequoyah, a man who did not give up his dream remained active in the Cherokee tribe helping those who wanted to learn to read and write, by passing down this amazing accomplishment to their children.

Sequoyah's Invention of the Cherokee Alphabet

D _a	R _e	T _i	Ꭰ _o	Ꭱ _u	Ꭲ _v
Ꭶ _{ga} Ꭷ _{ka}	Ꭳ _{ge}	Ꭴ _{gi}	Ꭵ _{go}	Ꭶ _{gu}	Ꭷ _{gv}
Ꭸ _{ha}	Ꭹ _{he}	Ꭺ _{hi}	Ꭼ _{ho}	Ꭽ _{hu}	Ꭾ _{hv}
Ꭿ _{la}	Ꮀ _{le}	Ꮁ _{li}	Ꮂ _{lo}	Ꮃ _{lu}	Ꮄ _{lv}
Ꮅ _{ma}	Ꮆ _{me}	Ꮇ _{mi}	Ꮈ _{mo}	Ꮉ _{mu}	
Ꮊ _{na} Ꮋ _{hna} Ꮌ _{nah}	Ꮍ _{ne}	Ꮎ _{ni}	Ꮏ _{no}	Ꮐ _{nu}	Ꮑ _{nv}
Ꮒ _{qua}	Ꮓ _{que}	Ꮔ _{qui}	Ꮕ _{quo}	Ꮖ _{quu}	Ꮗ _{quv}
Ꮘ _{sa} Ꮙ _s	Ꮚ _{se}	Ꮛ _{si}	Ꮜ _{so}	Ꮝ _{su}	Ꮞ _{sv}
Ꮟ _{da} Ꮠ _{ta}	Ꮡ _{de} Ꮢ _{te}	Ꮣ _{di} Ꮤ _{ti}	Ꮥ _{do}	Ꮦ _{du}	Ꮧ _{dv}
Ꮩ _{dla} Ꮪ _{tla}	Ꮫ _{tle}	Ꮬ _{tli}	Ꮭ _{tlo}	Ꮮ _{tlu}	Ꮯ _{tlv}
Ꮯ _{tso}	Ꮰ _{tse}	Ꮱ _{tsi}	Ꮲ _{tso}	Ꮳ _{tsu}	Ꮴ _{tsv}
Ꮵ _{wa}	Ꮶ _{we}	Ꮷ _{wi}	Ꮸ _{wo}	Ꮹ _{wu}	Ꮺ _{wv}
Ꮻ _{ya}	Ꮼ _{ye}	Ꮽ _{yi}	Ꮾ _{yo}	Ꮿ _{yu}	Ᏸ _{yv}



Native American Art

For thousands of years, Native Americans in North Carolina have been creating works of art for decorative, functional and ceremonial purposes as well as a means for personal expression.

In prehistoric times, unknown artists created designs on rock surfaces.

Two kinds of this rock art include petroglyphs, which are designs chipped or carved out of rock, and pictographs, which are designs painted on a rock surface.



Judaculla Rock in Jackson County features both of these types of art and is the largest example of rock art in North Carolina. It is estimated to have been made between 3000 and 1000 B.C.E. The soapstone boulder is covered in glyphs, pits, and grooved lines and portrays humans, animals and other undetermined shapes.

The meaning of the glyphs remains a mystery. According to Native American Legend, a giant named Tsul'kalu' scratched the rock with his seven-fingered hands or toes as he leapt from a mountain. The name Tsul'kalu' later evolved into Judaculla.

Other petroglyphs include Brasstown, Hiwassee, Chatuge, Brinkly, and Crescent rocks. Examples of pictographs include Paint Rock, Hickorynut Gorge and the Deerman pictograph.

Basket weaving

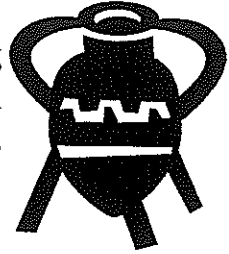
Native Americans created beautifully decorated baskets for every day use, such as carrying and storing food and other items.



Some of the materials used in basket weaving in North Carolina included river cane, longleaf pine, maple, and white oak. In addition to their daily use, these items were used for trade and in religious ceremonies.

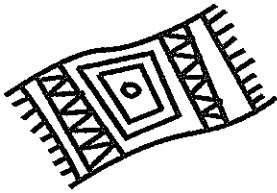
Pottery

Pots, vases, and jugs in different sizes and shapes, including animal shapes, were also made for carrying water and food. In traditional pottery making, red, dark, or buff colored clay was dried and ground between two stones to remove debris. It was then soaked in water and kneaded back into a solid form.

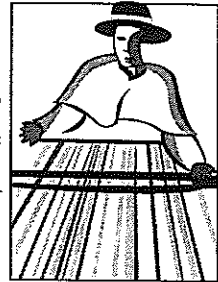


Potters would roll the clay into ropes and form them into the shape they wanted. The pot was then smoothed with a flat stick or polishing stone to make it shiny, and a sharp stick or paddle was often used to carve decorations into it. The item was then set in the sun to dry for several days and fired in a fireplace to make it hard and waterproof.

Patterned textiles



Colorfully patterned textiles such as quilts and woven rugs, blankets, and robes are more examples of art that was both decorative and functional.

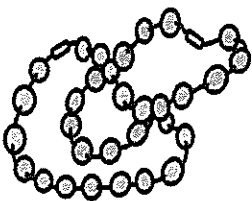


Jewelry

While mainly decorative today, in most Native American cultures, beadwork and jewelry had many different functions. Necklaces, rings, and bracelets made from clay or semi-precious stones and metals were worn as decorations.

Often jewelry was given or passed down to mark a right of passage in a person's life, such as marriage.

Beads



Beadwork patterns on clothing or jewelry to showed which group, band, or tribe a person belonged. Beaded items were essential to many dance and healing rituals.

They could also be extremely valuable. Wampum, polished shell beads, was often used as currency, gifts, or items of trade.

Men of high status and young women both adorned their clothes in wampum beads and pendants.

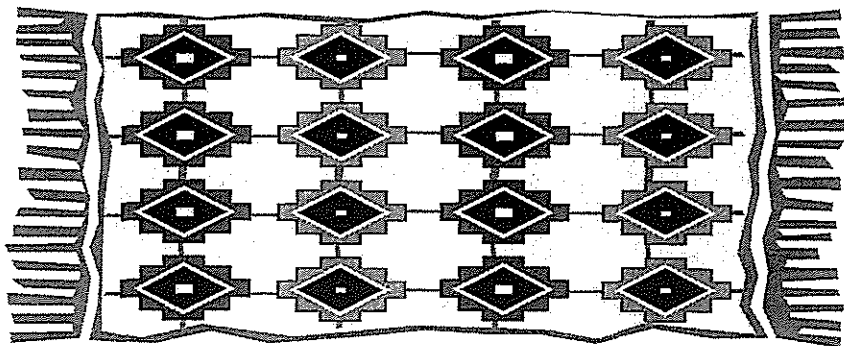
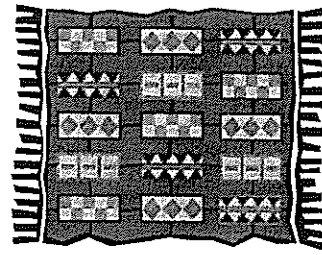
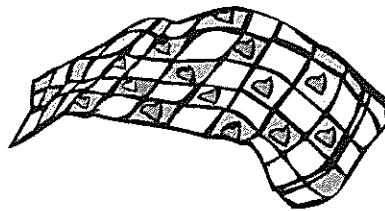
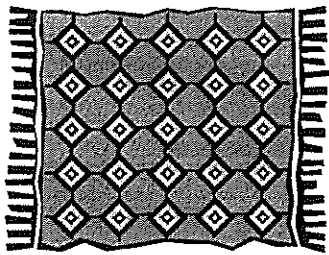
Modern Art

Today, popular art forms among Native Americans include modern photography and graphic design, as well as printing, painting, sculpting, and traditional art. The tradition of quilting is still very popular as well.

A group of women from the Coharie tribe that call themselves the Coharie Quilters incorporate traditional Native American designs into their art form.

In the United States, the term Indian art has specific meaning. To protect and promote Native American artists and craftspeople, the Indian Arts and Crafts Act was signed in 1990.

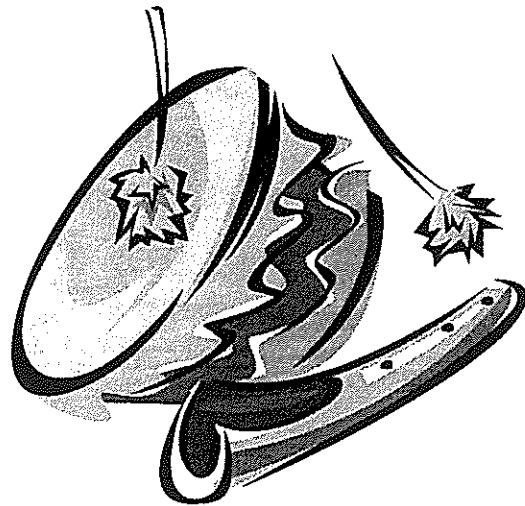
This law prohibits as falsely marketing or selling items as Indian produced, as an Indian product, or the product of a particular Indian Tribe or Indian arts and crafts organization, within the United States. An artist must be a full-fledged member of a tribe to claim and sell his/her art as Indian art.



Overview of Native American Music

While musical styles vary among the many tribes across North America, music plays a very important role in all Native American cultures and traditions.

Music is the basis for a tribe's cultural identity and represents its past as it is a means of storytelling and passing down history. It also plays a vital part in Native American worship and religious ceremonies.



Music is a way to express love, to welcome others, to remember and honor someone, or to say goodbye. It is also used in games, dances, rituals of life, as a way of making certain events happen, such as the production of rain, success in battle, and the curing of the sick.

Music is considered enrichment for the mind and soul and is the primary way of connecting with the spirit world. For these reasons, many Native American songs are sacred and performed only for special occasions. These sacred songs are like prayers, and in them the performer asks the spirits for help or guidance.

Because of the relationship between music and religion, the medicine man or spiritual leader of a tribe was often in charge of the music. Musical abilities are traditionally believed to be based on how well persons fulfill their religious duties and other responsibilities.

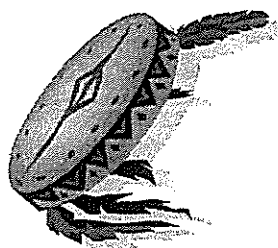


There is also a relationship between poetry and song. Native Americans use poetry in ceremonies by converting them into songs. Songs are not written down and are primarily learned by memorization through repetition.

These include lullabies, love songs, songs about nature and songs about animals. Songs about heroes and heroines are often performed to describe the deeds and great feats of one's ancestors.

Most Eastern Woodland tribes, including those in North Carolina, traditionally perform call-and-response or **antiphonal** songs. In these songs, a singer “calls” out a line and a chorus “responds”. In many of these cultures, women’s and men’s choruses often sing back and forth to each other.

Percussion is an integral part of Native American music. Percussion instruments used include log drums, foot drums, double-headed drums, turtle shells, gourds, rattles, and tambourines.



Most percussion instruments are played by striking the surface with the hand or with a mallet covered in animal hide. Others, like the rattle, are played by shaking the instrument.

Some rattles are made from parts of animals such as deer hooves, rattlesnake rattles, animal claws, and bird beaks.

Wind instruments, especially the flute, are often used to provide the music’s melody. They include bone flutes, wooden flutes, recorders, and whistles. The Native American flute is the only flute that uses two air chambers which give the instrument a distinctive sound.

In addition to not having been written down, most traditional Native American songs have never been recorded.

To hear them, they must be heard live. However, many modern artists honor their history by using traditional instruments and adapting traditional songs to create contemporary Native American music. In 2001, the Grammy Awards began recognizing achievements in Native American music.



Powwows and Dances

Many events celebrating Native American cultures are held throughout the year. These events—including ceremonies, festivals and powwows—allow people to get together with fellow tribe members as well as with members of other tribes. Among these celebrations, powwows are the biggest.



The word powwow is taken from “pauwau”, the Algonquian word for a medicine man or spiritual leader. It could also refer to the ritual performed to cure a patient. The word powwow later was taken by European settlers and came to mean any political conference.

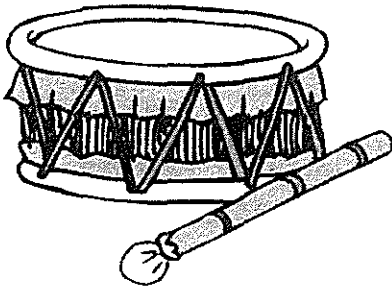
While there were no such gatherings called powwows before Europeans arrived, Native American families, groups, and clans often held councils to settle arguments, problems, or friction among the members. In addition, the chiefs of clans formed tribal councils and gathered at different times of the year to discuss and decide on certain matters affecting the tribe. These gatherings eventually became known as powwows.

Today, powwows are social gatherings in which Native Americans connect with old and new friends and heritage is strengthened and preserved through feasting, drumming, dancing and singing. Non-Native Americans are often welcome.



The dances performed at modern powwows were adapted in the 1970s from traditional dances of various tribes, particularly those of the Plains Indians. Other tribes, such as the Haliwa-Saponi, include some traditional tribal dances in the powwows.

Dances fall into three main categories: **Grand Entry**, **Intertribal Dances** and **Contests**. Dancers wear elaborate regalia or clothing decorated with beads, feathers, quills, and fringe which celebrate tradition, but have evolved to reflect the changing times. Regalia designs are unique and very personal to each dancer, and decorations are often handed down from family members.



During the Grand Entry, drummers, singers and dancers are lined up by category and are led into the powwow arena by Native American war veterans carrying the United States flag, the state flag, the tribal flag, and an Eagle Staff.

After the Grand Entry, a tribal leader or pastor will lead the crowd in an invocation or prayer. This is followed by a flag song and a song to honor war veterans.

During the Intertribal Dance everyone—Native and non-Native—dance together, regardless of style or age. Rather than recreating specific steps, dancers move to the drum beat on their own, creating their own individual styles.



During the Contest Dances, dancers compete to win prizes

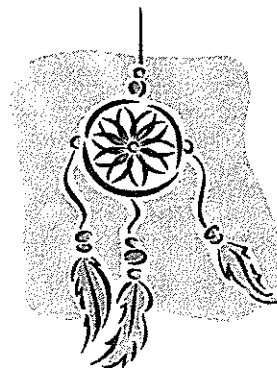
in various dance categories based on style, region, gender, and age. Dances include Men's Traditional, Fancy and Grass dances, and Women's Traditional, Jingle Dress, and Fancy Shawl dances.



The Jingle Dress Dance is a healing dance that began with the Ojibway tribe and spread to other tribes. The origins of this dance are said to have come to a spiritual leader of the Ojibway people in a dream. In the dream, four women wearing jingle dresses explained how the dress was to be made and how the dance was to be performed.

The dress itself is decorated with ribbons, paint, beadwork and several rows of metal “jingle” cones. The cones were originally made from the lids of snuff cans, but are now made from a variety of different materials.

While there are wide varieties of dance styles performed at powwows, dancers of every style of dance put great care, work, time, and pride into both their dances and their regalia as they represent their tribe.





Overview of Traditional Native American Healing and Medicine

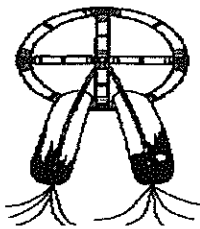
For thousands of years, Native American groups have had an individual who worked to restore a person's health. Each group has had its own term for this person, such as medicine man (or woman), doctor, healer, elder, herbalist, or spiritual leader.

For thousands of years, these individuals were responsible for the protection and well-being of their tribes by not only serving as healers, but as spiritual advisors and the keepers of sacred knowledge.



Medicine men and healers have held highly respected positions within their bands or tribes. Traditional Native American healing goes hand-in-hand with spirituality by incorporating a variety of spiritual practices. Some practices include purification rituals, prayers, chants, and dances. The use of teas, foods, and herbs was also part of healing.

Objects or substances such as herbs have the power to utilize spiritual energy. When healing the sick, the medicine man has more objects that have special powers to attract natural medicinal forces in order to cure a patient.



One object, known as a medicine wheel, was used to harness spiritual energy and focus upon where it was needed. Dream catchers were used to filter out bad dreams and let only good dreams enter a person's mind.

Healing and curing rituals often required the use of specific types of jewelry or ornamentation. Shells of animals, such as turtles, were often used. Some types of jewelry provided protection from particular disorders.

Today, medicine men and women who have apprenticed with elders continue to practice traditional healing and offer counseling to people of all cultures.

In addition to performing sacred rituals, many healers hold other full-time occupations in professional fields.

Overview of North Carolina

Native American Food

Foods eaten by the first North Carolinians varied across the region, but were also very similar in many ways. Native Americans in the Piedmont and the mountains were mostly farmers who also hunted game and gathered nuts, grains, and fruits.

People living along the coast and on the Outer Banks also hunted and farmed, but having access to a wide variety of fish, they were mainly fishermen. Most importantly, Native American foods have had a big influence on North Carolina and Southern cooking in



The earliest records of what the first North Carolinians ate were written in the summer of 1584 when two Englishmen working for Sir Walter Raleigh encountered three inhabitants of the region on the coast of North Carolina.

The Englishmen, named Philip Amadas and Arthur Barlowe, took one of the Native men aboard their ship where food and drink were shared. When the Native man returned to his boat, he went out on the water and fished until he had filled his boat full. Returning to shore, the Native man divided the fish into two piles and offered one to the Englishmen.

Fish such as sturgeon, herring, and mullet made up a large part of the eastern Carolina Indians' diet along with oysters, clams, scallops, mussels, and crabs. Indians of the mountains and Piedmont also ate fish that they trapped in the various streams, swamps, and lakes.

All over the region, Native people hunted game such as deer and fowl including wild turkey, duck, and geese. Some Native groups raised domesticated chickens and hogs.

The first North Carolinians also gathered seeds, nuts, grains, and fruits that included strawberries, crab apples, grapes, and berries.

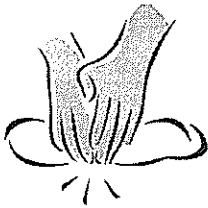


These first North Carolinians were excellent farmers and raised crops of maize (corn), sweet potatoes, sunflowers, beans, peas, pumpkins, squash, and gourds. The first people of North Carolina often used spices and herbs such as bay leaves to flavor their meals and honey to sweeten their foods.

Fruits and nuts, as well as pumpkins and squash, were often eaten raw, while meats and vegetables were broiled, stewed or dried. Cooking was mainly done on wooden grills or in clay pots placed directly over a fire or in hot ashes. Different kinds of breads, dumplings, mush, and spoonbread were also cooked in pots. Breads were also cooked on hot, flat rocks.

Stews, soups, and cornbread cooked on stone hearths were popular dishes among the Native people of North Carolina. Succotash, a meal consisting primarily of beans and corn, was popular with Native Americans across the country and is still made by many people today.

When white settlers came to the region, Native American foods changed. Fry bread, a very popular recipe, first came into being when Indians were forced from their homelands and onto reservations.

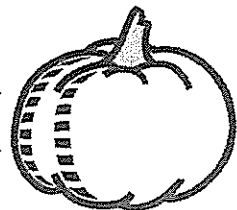


The people were given government rations of staple items such as self-rising flour. Initially, Native women did not know what to do with the flour, but they mixed it with water or milk and shaped the dough into rounds and fried it in bacon fat, lard, or butter.

In the Southeast, fry bread is also known as hoe cake. The name comes from Native Americans who worked in the fields all day farming. The farmers would bring flour with them and for a meal, would mix it with milk or water and cook it on the blade of a hoe over an open fire. Today, some cooks sweeten hoecakes with sugar.

Native American women also used tomatoes that grew late in the season and did not have time to ripen before the frost by slicing and frying them. This Southern dish is now known as fried green tomatoes.

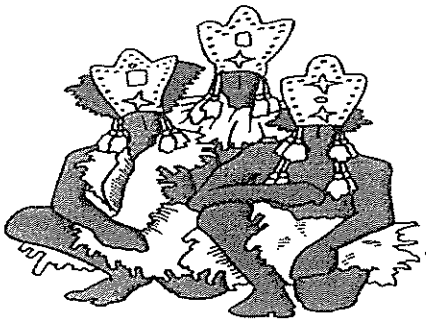
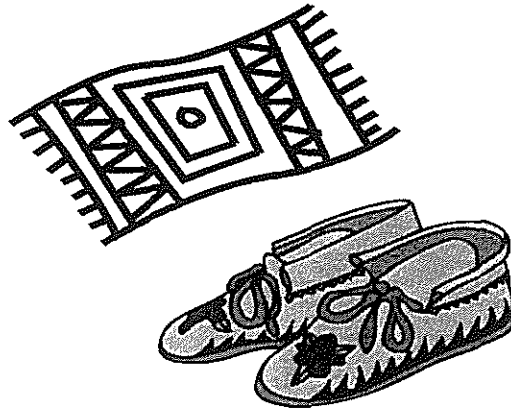
Other traditional Southern dishes that were originally created by Native Americans include creamed corn, corn fritters, baked squash, baked pumpkin, stewed tomatoes, and rice pudding.



Traditional Clothing Styles Among North Carolina Indians

Traditional clothing varied in style among the Native American cultures of North Carolina and from season to season.

Indians living in the north or in the mountains, where the temperatures are cooler, would have different clothing needs than those in the south or on the coast where temperatures are milder.



One common characteristic of Native American clothing in North Carolina comes from the fact that centuries ago, most groups made clothes from animal skins, particularly from deer, and the bones of the animal were often used for such things as jewelry and tools.

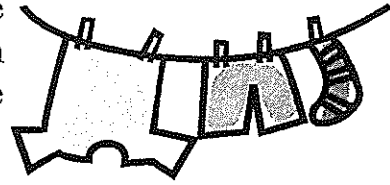
After a hunt, the skins were cleaned, tanned to make them into leather, dyed different colors, and sewed to form clothes and blankets. Turkey feathers were often woven into cloaks and capes and worn over the shoulders.

The first North Carolinians also made shirts, skirts, and other items from fabrics woven from natural fibers, such as those from the hemp plant or the mulberry tree. All tribes wore a type of moccasin on their feet, which was also made from animal hide.

Men and women dressed similarly, and during warm weather months, the first North Carolinians wore very little clothing. On the east coast, many Native men and women wore apron-like leather skirts that reached to the middle of their calves. Other groups wore fringed leather dresses that were draped over one shoulder and hung straight to about mid-calf.

Native Americans across the continent wore a breech clout or breech cloth, a rectangular strip of leather or cloth worn between the legs. It is fastened around the hips by a belt with each end of the cloth hanging over it like a flap.

When the weather was warm, men would wear just the breech clout, like the way people today wear shorts in the summertime. In some cultures, women wore the breech clout under a knee-length wraparound skirt.



In colder temperatures, people covered their legs with long, tube-like pieces of cloth or leather. These articles of clothing are also known as leggings, and they would often be decorated with beadwork or other designs. For the men, leggings were tied to their belts to hold them up, and ties or garters were wrapped around them to keep them in place. Women's leggings were usually shorter and tied around each knee to hold them up.

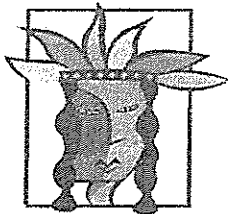


For further protection in cold weather, Native Americans wore boots to keep their legs warm. Both men and women wore long leather shirts that came down past their hips. They also wrapped themselves in warm cloaks.

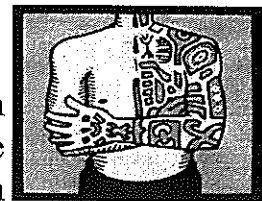
Hairstyles varied from tribe to tribe and from clan to clan. In some groups, men shaved their heads bald. Others left a single lock of hair or a ponytail on their scalp. Still others, such as the Long Hair Clan of the Cherokee, wore elaborate hairdos with curls, waves, and other adornments.



Women's hairstyles were usually long and with bangs. Hair was either worn loose or tied in a bun or ponytail with ribbons.



Long feather headdresses were not common, but some Indians in North Carolina wore headbands decorated with a few feathers or beads. Others wore headdresses made of porcupine hair, otherwise known as porcupine roaches.

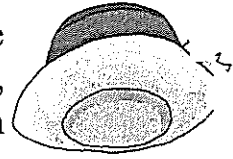


In some cultures, people decorated their faces and bodies with tattoos or painted designs. In some groups, only men wore body decorations, in others, only women. When European settlers arrived in North Carolina, many surviving tribes and groups were forced closer together, and clothing styles of the different cultures began to influence one another.

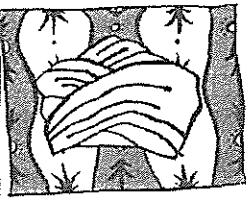
By the 18th century, many tribes and clans had also adopted the clothing and styles of the European settlers and adapted them, creating their own styles.

The Lumbee people adopted European clothing styles early and decorated the clothing with their own designs.

Many Native American styles of dress looked like most of the styles of the American south at that time. Some Cherokee men, including Sequoyah, wore beautifully decorated cloth turbans on their heads.



Cotton cloth in white or solid colors or decorated with patterns were used to make loose-fitting shirts and dresses. These articles of clothing, when decorated with ribbons are known as ribbon shirts or ribbon dresses.

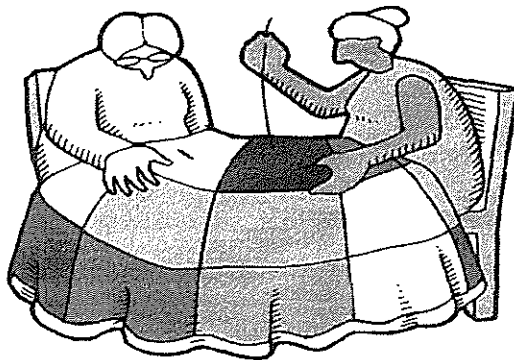


A similar type of dress, the Cherokee tear dress is so named because of the way it was made during the Trail of Tears.

Women had no scissors or tools to cut cloth, so they would tear the pieces of cloth to make the dress.

Today, ribbon shirts are decorated in bright colors and worn by some people with jeans or a skirt. Tear and ribbon dresses are used for special occasions.

Mostly traditional Native American clothing, when accompanied by traditional accessories, is now worn as part of an individual's regalia or dance outfit.



North Carolina
Native American Tribes



- . Coharie
- . Eastern Band of Cherokee
- . Haliwa-Saponi
- . Lumbee
- . Meherrin
- . Occaneechi Band of the
Saponi Nation
- . Sappony
- . Waccamaw-Siouan

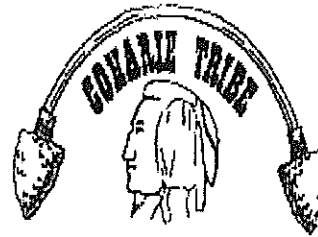


The Coharie Tribe

The Coharie tribe is one of the eight state-recognized tribes of North Carolina. These Native Americans are descendents of the Neusiok Indians. Currently, there are approximately 2,500 Coharie tribal members with the majority between the ages of 21 and 65.

History

Many historians agree that the Coharie people are descendants of the Neusiok, Coree, Tuscarora, and Waccamaw Indians.



These tribes once occupied land in central North Carolina. Specifically, historical records indicate that the Coree tribe lived along the Big Coharie and the Little Coharie Rivers in present-day Sampson County of North Carolina.

Between 1730 through 1745, the Neusiok, Coree, and Waccamaw tribes were almost completely destroyed due to wars with other tribes and English settlers, Indian slave traders as well as from disease. To escape the continuing violence, some of the surviving Native Americans of the Neusiok, Coree, and Waccamaw moved into present-day Harnett and Sampson counties where they formed the Coharie tribe.

During the nineteenth century, the Coharie developed a strong and effective political base in Sampson County, NC. After the Coharie first arrived in Harnett and Sampson counties, they could own and use firearms as well as vote in local elections. However by 1835, many of the rights and privileges held by the Coharie were revoked on the federal and state level.

Even in the midst of all of the political changes, the Coharie tribe focused their attention on education. In 1859, the Coharie founded their own school in 1859. In 1911, the Coharie petitioned the state of North Carolina to provide schools for Native Americans.

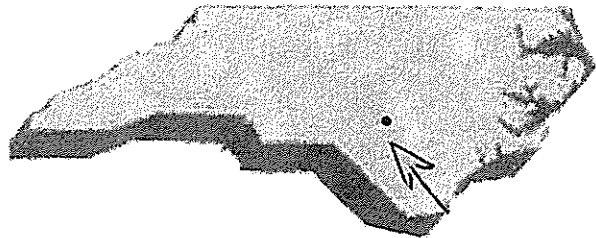
In that very same year, the Coharie began the New Bethel Indian School in the New Bethel Township of Sampson County. The next year, the Coharie founded another school in Herring Township.

Unfortunately, the state of North Carolina canceled its agreement and discontinued support for the Native American schools. After approximately four years, the state reinstated its agreement. As a result, the East Carolina Indian School was built in 1917 in the Herring Township and another was established in 1942 in Sampson County.

In 1971, the state of North Carolina officially recognized the Coharie Indians as a state tribe and Clinton, NC became the tribal seat of the Coharie. In order to promote the health, education, social, and economic well-being of Coharie tribal members, the tribe chartered the Coharie Intra-Tribal Council in 1975. The Coharie Intra-Tribal Council is located in the old Eastern Carolina Indian School building in Sampson County, which educated Native Americans of Sampson, Harnett, Cumberland, Columbus, Person, and Hoke counties from 1942 through 1966.

Location

The majority of the Coharie tribe live in communities within Harnett and Sampson Counties. Approximately 500 members of Coharie tribal members are known to occupy areas outside of those counties.



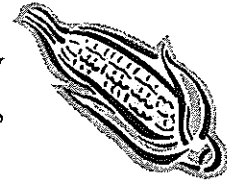
Culture

The Coharie tribe consists of four different settlements: Holly Grove, New Bethel, Shiloh, and Antioch. All of these settlements were established around a local church. Most of the Coharie activities are centered around the church. At the church, different families of the Coharie are able to interact with each other and social regulations are taught and enforced.

The Coharie tribe received their identity from their religious activities. In addition, the Coharie hold their annual powwow on the second weekend in September. In recent history, some Coharie people have intermarried with other Native Americans such as the Lumbee, Tuscarora, and the Eastern Band of Cherokee.

Food

The most abundant crop grown by the Coharie was probably maize (corn). The Coharie also planted such crops as beans, squash, melons, and tobacco.



History of Maize

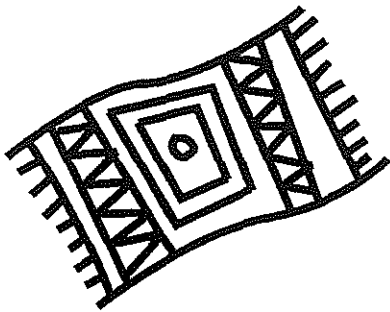
Native Americans developed maize from wild grass known as Teosinte. Early maize did not look like corn of today. Instead, early maize had very small kernels that were not fused together. Over many years, Native Americans were able to cultivate the early maize to grow in ears of corn.

The first ears of maize were only a few inches long with about 8 rows of kernels. Over time, Native Americans cultivated maize to grow longer and bigger. This development allowed Native Americans to produce almost enough food for the entire year.

The abundance of food allowed many Native Americans to stop their nomadic (hunting and gathering) behavior and become an agricultural people.

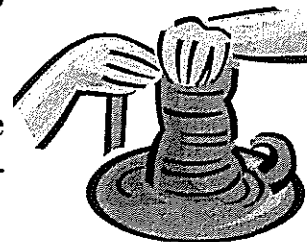
Art

The artists of the Coharie tribe have produced many beautiful paintings depicting images of their people.

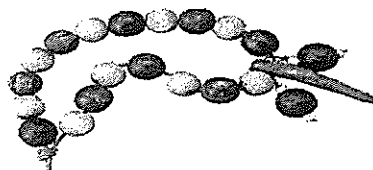


Like other Native Americans, the beautiful art the Coharie tribe produced was also functional.

They are known to weave baskets and blankets, mold well-crafted pottery, and make dolls out of cornhusk.



Another priceless treasure created by Native Americans is their beadwork. The Coharie people probably used beads made out of wood, stone or animal bones, and then used those beads to make jewelry, belts, bags, buttons, lapel ornaments and many other art objects.



Coharie Tribe Review

Answer the following:

1. The Coharie Native Americans are descendants of all the following except:

- | | |
|-------------|--------------|
| a. Coree | d. Waccamaw |
| b. Cherokee | e. Tuscarora |
| c. Neusiok | |

2. How was the Coharie tribe formed?

3. True or false: Throughout the history of the Coharie tribe, they placed a lot of emphasis and importance on education for Native Americans.

4. The Coharie Intra-Tribal Council promotes the _____, _____, _____, and _____ well-being of the _____ people.

5. The majority of the Coharie people are located in _____ and _____ counties of North Carolina.

- | | |
|----------------------|------------------------|
| a. Harnett, Guilford | c. Harnett, Sampson |
| b. Sampson, Johnston | d. Sampson, Cumberland |

6. What is the center of the Coharie culture? (Hint: It was here that the Coharie people interacted with other families and social regulations were taught and enforced.)

7. Maize is corn. How did the Native Americans develop maize? Describe the appearance of maize.

8. True or false: While in Sampson County, the Coharie tribe has always experienced and retained the political rights and freedoms given to United States citizens.

9. What kind of art does the Coharie tribe produce?

10. The Coharie tribe placed a lot of emphasis on education. Why do you think that education was so important to them? Write a one page essay on your thoughts.

Eastern Band of Cherokee Indians

Before contact with European settlers, the Cherokee people lived and flourished in the mountains of North Carolina.

The Cherokee also lived in northern Georgia, South Carolina, eastern Tennessee, and the Alabama hills. Within the mountains they usually built villages around rivers, where land was the most fertile.



Many Cherokee were members of a clan. Cherokee clans were matrilineal (descended from the mother) and often members of the same clan lived in separate villages. People were forbidden to marry within their clan, so when a man and a woman married, the man would become a member of his wife's clan.

Within each clan there were smaller tribes, each of which elected a war chief and a peacetime chief. The peacetime chief was the leader during times of peace, and the war chief made decisions during times of war. Members of different clans lived among each other. There were seven Cherokee clans, each represented by a supernatural ancestor.

- People of the **Bird Clan** were keepers of birds and sacred feathers and may have been messengers between people on earth and the Creator. They were skilled at trapping and hunting birds with blowguns.
- The **Paint Clan** were healers and medicine men. During a healing ritual, they would "paint" the red-colored medicine onto a patient.
- Members of the **Deer Clan** were keepers and hunters of deer. They were swift runners and messengers.
- Many war chiefs came from the largest clan, the **Wolf Clan**. The members were protectors and hunters of the wolves.
- People of the oldest clan, the **Blue Clan**, made special medicine from a blue plant to keep children well.
- Members of the **Long Hair Clan** wore their hair in elaborate hairstyles. Known for being peaceful, the peace chiefs would come from this clan. They also adopted many people who did not come from a clan into theirs.
- People of the **Wild Potato Clan** were keepers of the land. They gathered wild potatoes, which were a staple food for the Cherokee.

History

The Cherokee are descended from the Iroquoian Indians that migrated from the northeast. The Cherokee people can trace their heritage in the North Carolina mountains to at least 1000 years. There is some evidence they could have been in the area for around 3000 years, and there is archaeological evidence that the Cherokee first became a tribe after the Ice Age, over 10,000 years ago.

The Cherokee people first settled into the southeastern mountains because the land was rich with natural resources. There are around 800 native edible and medicinal plants in the southern Appalachians.

At the time the region was also populated by buffalo, elk, deer, and other useful animals. The Cherokee used animal skins for clothing, and used plant and earth materials to construct housing, kitchen utensils, and hunting tools. The Cherokee people depended upon crops like corn, beans, and gourds.

A Great People

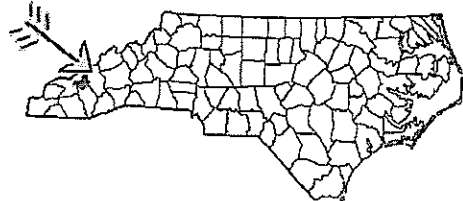
In the 1800's the Cherokee faced challenges, but were able to adapt to the fast-paced society around them. The Cherokee Nation was founded to keep the Cherokee people united.



In 1809, **Sequoyah** worked to establish a written language, which led to most Cherokee learning to read and write in this language by 1823. In 1828 a newspaper was founded, called the *Cherokee Phoenix*, that was printed only in the Cherokee language.

The Separation

These gains would eventually be taken away from the Cherokee with Andrew Jackson's **Indian Removal Act of 1830**, which called for Indians to be moved from the Southeast to the West. European Americans wanted all the land east of the Mississippi clear of Native Americans so they could settle and mine for gold and other valuable minerals in the Appalachians.



The Act was intended to allow the President to negotiate with tribes like the Cherokee to trade eastern land for western land.

To get the tribes to move, President Jackson initially promised the Indians that out west, they could be autonomous (self-governing). Later, deceit, bribery, and even intimidation were used to get tribal leaders to sign treaties.

After several years of resistance, which included the tribe winning a Supreme Court case to remain on their land, President Jackson sent American troops to force 17,000 Cherokee to Oklahoma. In 1838, thousands of Native American people began their journeys west along the **Trail of Tears**. Over 4,000 Cherokee died along the way from sickness and disease.



Over 1,000 Cherokee, however, managed to escape and hide out in the Smokey Mountains of Tennessee and North Carolina.

There was a small group of Cherokee people, referred to as the **Oconaluftee Indians**, who did not consider themselves a part of the Cherokee Nation, as they excluded themselves from Cherokee Nation territory. These Oconaluftee Indians were hired by the government to look for Cherokees hiding in the mountains.

Among the hiding Cherokee Nation Indians was **Tsali**, a brave Cherokee who inspired other Native people to stay in the mountains. After Tsali gave himself up to authorities, and with the help of attorney **William H. Thomas**, the United States government agreed to establish a 56,000-acre section of land called the **Qualla Boundary Indian Reservation**. The people of the Eastern Band of the Cherokee Nation now live there.

Modern Cherokee

Because of the Cherokee people's removal from the East, there are separate "bands" of Cherokee. The largest band of Cherokee is the Cherokee Nation, with headquarters in Oklahoma. This is where most people of the Cherokee bloodline call home. There are over 250,000 Cherokee Nation members.



The United Keetoowah Band of Cherokee Indians is located in Oklahoma, and is gradually becoming part of the Cherokee Nation. This band was founded to retain Cherokee tradition and culture amidst a time when the United States government wanted to erase their heritage. In the early 1900s the Keetoowah Nighthawk Society formed, meeting in secret places to work to preserve the ceremonies and beliefs of their families.

Stomp Dance Ceremony

The Cherokee people traditionally practice a stomp dance that is and was used as a symbol of fellowship among themselves and spirituality with the Creator. The stomp dance ceremony was an important event for the Cherokee village for hundreds of years.

They usually begin the ceremony early in the morning, when a great bonfire is built and lit with flint and stone. At sunrise, the men commune together and the women prepare the traditional foods. Later, elders speak and hold sermons, and afterward they play stickball.



In the evening the sermons recommence. The subject of these sermons usually has to do with unconditional love for one another.

Each clan member takes seven puffs from a ceremonial pipe. The seven puffs represent the seven Cherokee clans. Still later, the elders, chief, and doctors hold a private meeting where they invite special guests and clan members to take part in viewing the first stomp dance of the evening. And then upon the second dance all members are invited.

No drugs or alcohol is allowed during the ceremony, as it is a deeply spiritual time.

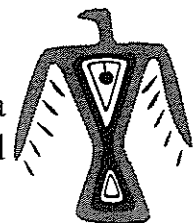
Dancers wear rattles that were traditionally made from old turtle shells filled with pebbles. In modern times they use bells and other metal rattles. There are head dancers, who are much more experienced, and their apprentices.

Spirituality



Cherokee spirituality is based on a Creator and spirits that inhabit the Sun, Moon, and stars. The Cherokee deeply respect and honor the spirits of all animals. Certain animals are revered more than others. The eagle was one of these animals, and only a few warriors who earned it were allowed to wear the feathers.

Similar to other North American Indians, the Cherokee worship a thunder god. One of their thunder gods, Tsul 'Kalu, is a hunter and looks like a deer. Tsul 'Kalu is called to during hunting rituals.



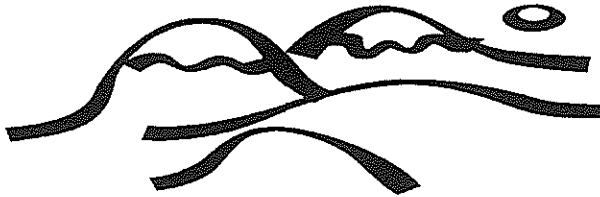
Eastern Band of Cherokee Review

Answer the following:

1. The Cherokee Indians usually built villages around _____, where the land was most _____.
 - a. lakes, dry
 - b. rivers, unfertile
 - c. rivers, fertile
 - d. lakes, rocky
2. True or false: Cherokee clans were descended from the mother.
3. Each tribe within the Cherokee had two chiefs. What was each chief's function or job?
4. True or false: There are eight Cherokee clans.
5. The Cherokee people are of _____ descent.
 - a. Iroquois
 - b. Catawba
 - c. Sioux
 - d. Sappony
6. Why did the Cherokee people settle into the southeastern mountain region?
7. Who is Sequoyah? Why is he important to the Cherokee people?
8. The Oconaluftee Indians were a small group of Cherokee people who were hired by the _____ to hunt for hiding _____ Indians.
 - a. government, Catawba
 - b. Iroquois, Cherokee
 - c. Cherokee, government
 - d. government, Cherokee
9. During a stomp dance ceremony, no _____ or _____ is allowed.
10. The Cherokee people deeply respect and honor animal spirits. What is one of the most revered animals to the Cherokee people?

Haliwa-Saponi Tribe

The Haliwa-Saponi is one of the eight state-recognized tribes of North Carolina. Currently, there are approximately 3,800 members of this tribe. The members of The Haliwa-Saponi tribe are descendents of the Saponi, Nansemond, Tuscarora, Occaneechi and Tutelo tribes.



Approximately three quarters of the Haliwa-Saponi tribe live within a six mile radius of the town of Hollister, North Carolina located in Halifax and Warren counties.

Location

To some, this region is known as "The Meadows". Because of the large concentration of tribe members in this area, the Haliwa-Saponi developed its name from the tribe location. Haliwa is a combination of the words Halifax and Warren. However, not all of the Haliwa-Saponi live here. Some reside in the adjacent counties of Nash and Franklin.

The Saponi Indians originally came from Ohio and crossed the Appalachian Mountains to settle in the Piedmont of North Carolina. The Haliwa Indians were established in North Carolina in the 1700s.

History

According to historical documentation, the first recorded sight of the Haliwa-Saponi (then known as Saponi) was by Virginia traders along the Roanoke (Staunton) River in southern Virginia around 1670.



*Haliwa-
Saponi*

The name Saponi means "red earth people." The Saponi was a large and powerful group with several allies, such as the Tottero Indians. Together these tribes were known as the Nassaw Nation. However, the Saponi had a terrible and menacing enemy, the Iroquois Five Nations (Cayuga, Mohawk, Oneida, Onondaga and Seneca).

Because of the frequent attacks from the Iroquois Five Nations, the Saponi were forced to travel around what is now Virginia and North Carolina to form economic and military alliances with other groups.

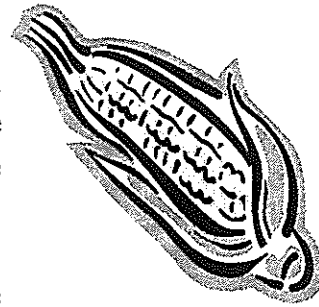


However, the Saponi ultimately could not escape the Iroquois Five Nations. By 1709, only approximately 750 members of the Saponi were still living. The rest of the once large and powerful tribe died in war with the Iroquois Five Nations or from disease. At this time, the Saponi people migrated to northeastern North Carolina with the Tottero and the Occaneechee Indians.

In 1711, war broke out between Carolina colonists and the Tuscarora tribe. As a result of this war, a peace and trade treaty was signed on February 27, 1714 with the Virginia Governor Alexander Spotswood. This treaty formed the Saponi Nation, which consisted of the Saponi, Tottero, Occaneechee, Keyauwee, Enoke, and Shakori.

After the treaty was signed, Governor Alexander Spotswood petitioned the colonial Board of Trade to establish a fort called Fort Christanna. This fort was located between the Roanoke and Meherrin Rivers near current day Lynchburg, Virginia.

The area was also known for the Great Trading Path where all the trades with the Europeans were made. The Saponi people were the middlemen of trades that came into the continent.



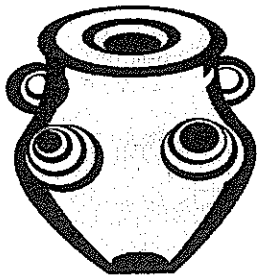
The Native Americans traded leathers and furs to the Europeans in exchange for small trinkets, cloth and knives. As well as a major trading post for the Virginia Indian Company, Fort Christanna also provided protection for Virginia colonists and Christian education for the Saponi.



Around 1717, the Virginia Indian Company was disbanded. After this breakup, the Saponi Nation began to separate. A portion of the tribe stayed in the Fort Christanna area until 1929. Other members of the Saponi Nation migrated to northern Virginia.

Some groups even moved to Albany, New York in 1722 and made peace with their long-time enemies, the Iroquois. Another group from the Saponi Nation moved south to live with the Catawbas in what is now northeastern South Carolina until 1732.

In 1733, this last group from the Saponi Nation returned to the Fort Christanna area. Upon their arrival, they found that the colonists had occupied their land. Since their land was seized, the Saponi formed an alliance with the Tuscarora Indians and moved to the Tuscarora Reservation.



The Tuscarora Reservation is located in Bertie County, North Carolina, which is approximately 30 miles east of the current Haliwa-Saponi population.

After the American Revolution in 1783, the ancestors of the Haliwa-Saponi tribe settled in the North Carolina counties of Halifax and Warren.

In 1957, the Haliwa-Saponi Tribal School was opened for children in grades first through twelfth. This was the only tribally influenced school recognized by North Carolina that was not on a reservation.



In 1969 the state had to close the school due to desegregation laws. In 1999, however, the tribe opened a charter school in the same building.

It was not until 1979 that the Haliwa tribe was officially recognized by the state of North Carolina, and at this time the Saponi name was added to the tribe.

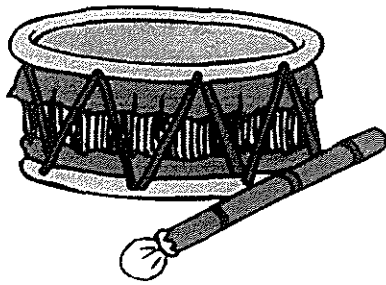
Culture



In 1965, an annual Haliwa-Saponi powwow, or tribal celebration, was founded. Powwows were traditionally known as celebrations that applied to great feasts, dances and public meetings before a grand hunt, a council meeting or war.

Powwows were later established as the tribal council where the problems of the people were discussed and worked out. The tribe is governed by eleven council members where the chief is the ruler of the tribe.



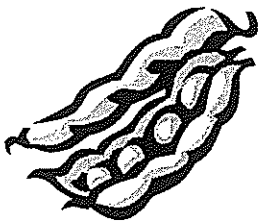


During the powwows the tribe also sings, dances and play instruments, such as the drums and flute. The drum music is essential to the powwow because it creates the rhythm and mood of the dance. The songs are based on issues of war, society, or religion.

Most of the clothing that Saponi people wore was made from animal skins and feathers. They wore leather moccasins with thick soles to protect their feet along with leather leggings and leather ponchos to protect against the cold. Most men wore shirts or animal skins that were beaded and painted to show honor towards their tribe. These shirts were only worn during battle.

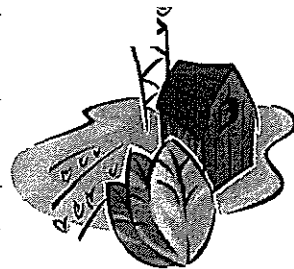
Woman normally wore skirts or dresses over their leather leggings. Their clothing included colorful beads that were strung together in decorative patterns. Both men and women wore jewelry such as necklaces, bracelets, and earrings. Jewelry was made from copper, bone, colorful beads, and shell.

Food



The Saponi nation has been recognized for their agricultural background. For many years, the community used the land to grow tobacco as their main crop. They also farmed corn, beans, squash and wheat crops. Tobacco was considered a sacred plant to the Native Americans and was used in ceremonies as an offering to the spirits. While the Haliwa-Saponi people also hunted game animals such as deer, their meat consumption lessened as they settled in North Carolina.

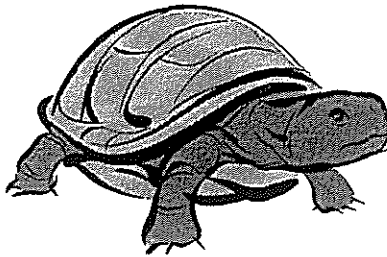
By the 1700s the Haliwa people had settled down into a permanent village where they built oven-shaped houses covered with dirt and small buildings made of stretched animal skins that were woven over wooden frames. This permanent settlement created a more vegetarian diet. A typical meal would include succotash, a mixture of corn and beans.



Art

The Haliwa-Saponi people still create traditional clay pottery. The pottery is made by hand coiling the red clay, which is abundant in the piedmont region.

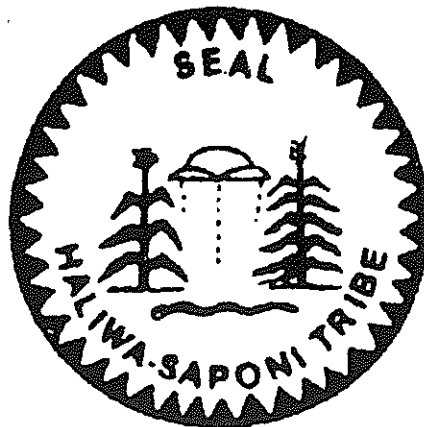
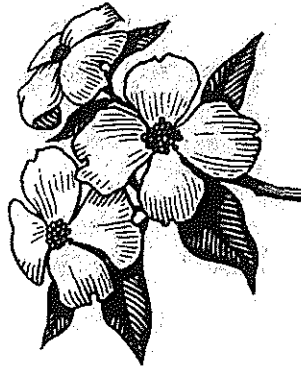
Language



The Haliwa-Saponi language was based on the Siouan language family. The name Saponi means “red earth people.” There are 17 different Siouan dialects. The Saponi spoke the Ohio Valley (Southeastern) Siouan dialect. Currently, only a few Haliwa-Saponi can speak a Siouan dialect.

A few Saponi Siouan words:

- Toke Kondik’ (To-kay Kon-deek): How are you
- Bi: Good
- ko-Lah: Friend
- Mi: Sun
- Minosa: Moon
- Mani: Water
- Wahtahka: Man
- Mahei: Woman



Haliwa-Saponi Review

Answer the following:

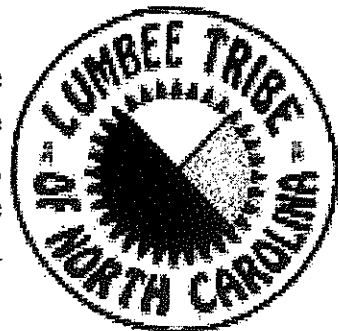
1. How did the Haliwa-Saponi tribe get its name?
2. Early in Saponi history, the Saponi people were forced to travel around what is now Virginia and North Carolina. Why?
3. Research the Iroquois Five Nations. Write a 1-2 page paper on the information you find. Include the tribes that make up the Iroquois Five Nations, population information, tribe location(s), and any other information of interest.
4. True or false: As a result of the Tuscarora war in 1711, a peace and trade treaty was signed on February 27, 1714, and this treaty also formed the Saponi Nation.
5. Around 1717, the Virginia Indian Company disbanded. What consequences did this have on the Saponi Nation?
6. The Saponi came to settle in North Carolina permanently because of an alliance formed with the _____ tribe.
 - a. Coharie
 - b. Cherokee
 - c. Tuscarora
 - d. Catawba
7. _____ was considered a sacred plant and used as an offering to the spirits.
8. True or false: By the 1700s, the Haliwa was mainly a hunting tribe.
9. True or false: The Haliwa-Saponis still create traditional clay pottery using red clay, which is abundant in the Piedmont region of North Carolina.
10. The Haliwa-Saponi is a Siouan-speaking tribe. In Siouan, how would you say, "How are you, good friend?"



The Lumbee Tribe



The Lumbee—which means “dark water” in the Algonquian language—took their name from the Lumbee (aka Lumber) River which flows through Robeson County, NC. With more than 50,000 members, it is the largest tribe in North Carolina, the largest east of the Mississippi, and the ninth largest in the nation.



Ancestors of the Lumbee tribe include the Algonquian-speaking Croatan Indians, as well as the Cheraw and other Siouan-speaking Indians. These different tribes later merged when almost most of their people were killed by smallpox and other diseases brought by white settlers.

Location

The Cheraw tribe resided mainly along the Dan River near southeast Virginia. The Croatan Indians were located along Drowning Creek (now the Lumbee River) near Lake Waccamaw in what is now North Carolina. Today, over 40,000 tribe members live in Robeson, Hoke and Scotland counties, with others located in counties such as Guilford.

History

Pre-1800

When colonists settled on Roanoke Island, the Cheraw-Croatan Indians treated the newcomers kindly, teaching them their methods for fishing, farming, and hunting and introducing them to their foods.

In 1587, Governor John White left Roanoke Colony and returned to England for supplies. Due to war between England and Spain, he was unable to return for three years. When he did return, the entire colony was gone, with the only clues being the word “Croatoan” carved into a post and “CROA” carved into a tree trunk.

Because of a terrible storm that forced him back to England, John White was never able to locate the colonists. However, it is believed the Croatan Indians brought the colonists back to their village called Croatoan and many Indians intermarried with the white colonists as well as with people of African descent.



The Indians lived quietly and in isolation for nearly 150 years in present-day Robeson County. In the 1730s, immigrants from Scotland came to the area where they documented encountering several Indian families with the surnames Locklear, Chavis, Oxendine, Hammond, Brook, Cumbo, Revels, Carter, and Kersey, names of many of the Roanoke colonists.

They also lived in English-style houses, wore European clothing, spoke English fluently, and practiced Christianity. Many of them also had blue eyes, which was rare among Native Americans. In 1753, the acting governor of North Carolina issued a proclamation identifying the Drowning Creek (Lumber River) area as Indian lands.


The 1800s

By the early 1800s, difficulties arose for the many Native American tribes in the eastern United States. Thousands of people were forced to leave their homes and go west. Because their land was not considered valuable by settlers or the United States government (there were no minerals such as gold on the land), the Lumbee (still known as the Croatan at this time) was one of the few tribes not forced to leave their homeland.

However, it was an era of terrible racism and injustice towards non-white people, especially in the South. In 1835, the North Carolina State Constitution was amended to take away many legal and citizenship rights of Native Americans and African-Americans. One of the biggest rights Indians lost was the right to vote, which took away their voice in government. Another right that was lost was the right to carry firearms, which meant Indians could not hunt or protect themselves with a gun. In many instances, white farmers used the new laws to unfairly take advantage of Indians and take away parts of their land.

The Legend of Henry Berry Lowrie

In North Carolina during the Civil War, Indians and African-Americans were forced by the Confederacy to work on the construction of Fort Fisher near the city of Wilmington. The conditions the men had to work under were very harsh. They had little food, little sleep and had to work in bad weather. Many became sick with yellow fever and died. Those who refused to work were threatened or harmed.



The Home Guard, which was responsible for keeping law and order during the war, was corrupt and dishonest. Many Indian families were falsely accused of stealing food, keeping guns, and hiding Yankee soldiers and Confederate deserters. To avoid being rounded up and shipped off to work by the Home Guard or being unjustly accused of a crime, several Native American men hid out in the swamps.

One of those men was Henry Berry Lowrie, a teenager from a well-respected Lumbee family. Lowrie had had enough of the injustices being done to his people. In 1864, Lowrie gathered together a group of men that included Lumbees (mainly Lowrie brothers and cousins), African-Americans, and one Scots-American to fight their oppressors. Over the next several years, Lowrie and his band took revenge as they stole from the rich and gave to the poor of Robeson County.


In 1868, the North Carolina state constitution was amended, giving Indians back many important citizenship rights. Henry Berry Lowrie disappeared in 1872, but many people believe that his legendary acts not only helped Native Americans regain their rights, but also the freedom to live without fear.

Late 1800s

The Native American people of Robeson County received state recognition as Croatan Indians in 1885 and were given a separate school system. In 1887, the nation's first state-supported school of higher education for Native Americans was established in Pembroke. This institution named the Croatan Indian Normal School would eventually grow to become the University of North Carolina at Pembroke. In 1888, the Croatan Indians began petitioning the U.S. government for federal recognition.

1900-Present

For years, the Croatan Indians were unhappy with the name their tribe was given by the government. Thus, in 1911 it was changed to the Indians of Robeson County. In 1913, the name was again changed to the Cherokee Indians of Robeson County, which upset the Eastern Band of Cherokee, who felt the two tribes were distinct. The Robeson County Indians finally agreed to name themselves the Lumbee tribe after the Lumber River.



For the next several years, the Lumbee Indians worked towards getting federal recognition and better funding for education. In 1930, the Bureau of Indian Affairs sent anthropologists to Robeson county to study the Lumbees' origins and test their authenticity as Indians. Many of the tests conducted by the anthropologists were considered demeaning and several Lumbees refused to take part in them.



The North Carolina General Assembly officially recognized the tribe as Lumbee Indians of North Carolina in 1953. Three years later, in 1956, the United States Congress passed the Lumbee Act, declaring the Lumbee a tribe, but not quite giving them full recognition.

Shortly after the act was passed, the Klu Klux Klan (the hate group that for years had been terrorizing non-white people in the South) began harassing and threatening the Lumbee people in Robeson County. On January 18, 1958, over 500 Lumbees disrupted a rally by the KKK and forced them out of the county. The conflict, known as the Battle of Hayes Pond, made national and international news.

Since early 1970s, they have been working to preserve and restore Indian schools and landmarks in Robeson County. Bills have also been introduced to amend the Lumbee Act to provide the tribe with full federal recognition and benefits.

While they had a governing body for years, the first Lumbee Tribal Government was elected in 2000. In 2001, the tribe adopted their own constitution. Meanwhile, tribal officials continue to make efforts for full federal recognition of the tribe.

Culture

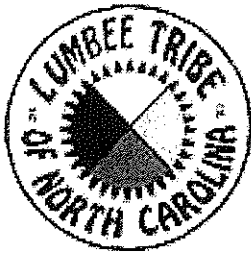


The Lumbee people have always valued families. For many years, the family unit was considered a community within the tribe and led by the eldest family member. In times of trouble, hardship or decision-making, the community looked to the elders for the final word.

Communities were represented by one or two members on the tribal council, which was overseen by a council leader was appointed by the tribal leadership when a leader died or was no longer able to serve as chief.



Today the Lumbee tribe is governed by a Tribal Council which is divided into three branches: Executive (Chairman and Tribal Administrator), Legislative (Tribal Council) and Judicial (Supreme Court). Each branch works with the others to maintain tribal unity. The Lumbee tribe does not have designated land on which to live, but remains united through efforts to maintain their heritage and traditions.



To help maintain their tribal identity the tribe created a Lumbee logo, which symbolizes the circle of life and the importance of each Lumbee being a whole person. There are four parts to the circle which represent the four qualities of a balanced life: the spiritual, the emotional, the physical, and the intellectual.

The colors and location of the colors represent the four directions: East (yellow), South (red), West (black) and North (white). Together these symbols represent a well-balanced individual as well as a complete human being. The colors red, yellow, black and white also represent the equality of all humankind.

The Lumbee pinecone patchwork surrounding the circle of life represents the pride, power and will of the Lumbee tribe. The four directions, colors and Lumbee patchwork are central features of the Lumbee logo and depict how old and new traditions come together as one symbol of unity for the Lumbee tribe of North Carolina.

Language

The language spoken by the ancestors of the Lumbee Indians was a mixture of Siouan and Algonquian languages and includes Croatan, Cheraw, Tuscarora, Catawba and other dialects. However, since it was never written down and is no longer spoken, this language has been lost. Many feel that this loss of language is what is preventing the Lumbee from receiving full federal recognition and services.

Over the course of more than 200 years, the Lumbee people developed their own unique dialect known as Lumbee English. This dialect is a mixture of English, Highland-Scots, and Scots-Irish dialects and resembles that of the dialect spoken by people on the Outer Banks of North Carolina.



Economy

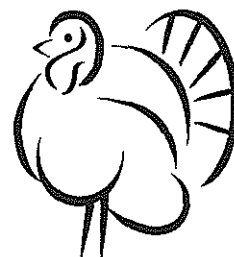
For centuries, the Lumbee relied on their hunting and farming alone to make their living. When European settlers arrived, the Lumbees began to trade what they grew, made, and hunted for what the Europeans had imported.

Towards the end of the Civil War to the early 1900s, many Lumbees worked in the turpentine industry, stripping the bark from long-leaf pine trees and collecting the sap. Because the trees used for turpentine only lasted a few years, the supply of trees was eventually depleted, and some families moved to Georgia to continue working in the industry.

Today the Lumbee people work within their communities. The LDRA, a testing program, works to help some of the more disadvantaged Lumbee communities by making computers and internet connections available to more people. Community leaders hope that making this technology available to all will help raise the standard of living for the Lumbees within these communities.

Food

For many years, the Lumbee people have farmed corn, squash, peas, beans, corn, sweet potatoes, and rice. They gathered honey and fruits and made cider. They also hunted deer, wild turkeys, and pigs, using every part of the animal for food, clothing, decoration, jewelry, musical instruments, and other uses.



People of the Lumbee tribe also grew tobacco, which—along with sweet grass, sage and cedar—is considered a sacred herb and a gift from the Creator. Tobacco is often burned in purification rituals and to offer prayers and thanks to the Creator.

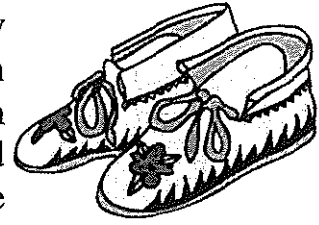
Native American foods have had a big influence on American dishes, especially in the South. Many Lumbee recipes reflect both Indian and Southern culture with dishes such as barbeque, fried chicken, cornbread, fry bread, okra, turnip greens, vegetable soup, beef stew, succotash, chicken and pastry, sausage and rice, and chicken bog (chicken and rice).



Robeson County has its own unique dessert. It is a yellow cake baked in individual layers, which are iced with chocolate frosting. This cake can have anywhere between six and 15 thin layers and is served in very thin slices.

Clothing

Before white settlers arrived, Lumbee people most likely dressed similar to other tribes in the area. Lumbee men wore breech cloats and women wore breech cloats with knee-length skirts. They may have also worn beaded headbands with a few feathers. Both men and women wore moccasins and tattoos on their bodies.

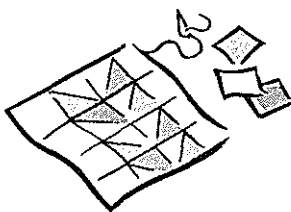


Following the arrival of white settlers, the Lumbee people began wearing European styles of clothing. Today, Lumbee people wear modern styles, but dress in the traditional attire of their ancestors for special occasions, ceremonies, and powwows.

Music

Music has always been a very important part of the Lumbee culture. The Lumbee people celebrate with music, whether in the tradition of a powwow, singing within a group, or alone. Because so many of the Europeans who settled in North Carolina were Christians, gospel music was an influence on Lumbee music. Members of the Lumbee tribe still sing many of the spiritual hymns that were popular in the early 1800s.

Art



The long leaf pine tree is an important part of both North Carolina and Lumbee culture, and it is represented artistically by the handcrafted Lumbee patchwork which resembles the end of the long leaf pinecone. The patchwork is used in the design of Lumbee quilts, clothing, and rugs.

The Lumbee tribe was known for their beautiful carvings, baskets, beadwork and jewelry. Today many artists and craftspeople continue to make traditional pieces of art. Baskets are woven from long leaf pine needle, sweetgrass, white oak, and chinaberry bark. Other artisans carve gourds, turning them into everything from vases to dolls to masks. Making pottery from traditional coiling methods is still popular among Lumbee craftspeople.

Some Lumbee artists have made a mark in the area of fine art, including painting and clay sculpture. Former baseball player, Gene Locklear, is one of North Carolina's most respected painters.



Lumbee Tribe Review

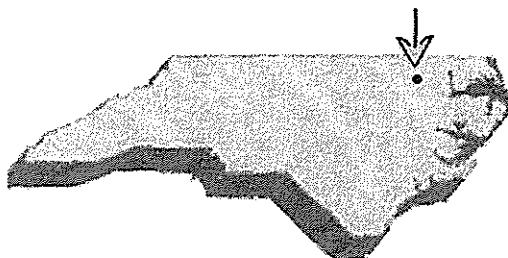
Answer the following:

1. The Lumbee tribe takes its name from what North Carolina River?
 - a. Catawba River
 - b. Lumbee River
 - c. Lumber River
 - d. Dan River
 - e. Cape Fear River
 - f. Yadkin River
 - g. Pee Dee River
 - h. b and c
2. True or false: The Lumbee tribe is the largest tribe in North Carolina.
3. Ancestors of the Lumbee people include the _____ and the _____ Indians.
4. It is believed the Croatan tribe lived and intermarried with the colonists of the _____ Colony.
5. What were two of the rights taken away from Native Americans in 1835?
6. What was the name of the first state-supported institution for higher education for Native Americans? What is the school called today?
7. In 1913, the Indians of Robeson County changed their name to the _____ Indians of Robeson County.
8. Name the three branches of Lumbee Tribal Government
 - a. _____
 - b. _____
 - c. _____
9. Lumbee recipes reflect both _____ and _____ culture.
10. The Lumbee patchwork design used on quilts, clothing, and rugs is made to look like what object from nature?
 - a. a sunflower
 - b. a long leaf pinecone
 - c. a daisy
 - d. a tree

The Meherrin Tribe: *People of the Muddy Water*

Location

The headquarters of the Meherrin tribe is located in the northeast part of the state, near the mouth of the Meherrin River in Winton, Hertford County. Originally, the tribe resided near the Virginia-North Carolina border.



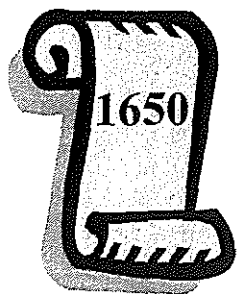
The tribe's original reservation was established in 1729 on an area of over 1.5 acres near what is now Parker's Ferry, North Carolina. A branch of the Albemarle Sound and other bodies of water surround the region.

Later, to escape from diseases and from having their land taken over by white settlers, many of the Meherrin people moved to the swamplier, more isolated areas of the county.

Today most members of the Meherrin tribe live in and around Winton, within about 30 miles from the original reservation.

History

The Meherrin Indians first came to northeastern North Carolina hundreds of years ago, along with several other tribes including the Chowan and Tuscarora. They were mainly a sedentary agricultural tribe.



The first European contact with the Meherrin occurred around 1650, when an Englishman by the name of Edward Bland wrote the first document mentioning the existence of the tribe. By 1670, many Indians had died from a smallpox epidemic.

A combination of the spread of deadly diseases and failed treaties with the newcomers forced the Meherrin to migrate south into the area that is now Hertford County, North Carolina.

Around 1720, the Susquehanna Indians, settled with the Meherrin tribe because of a peace agreement with another tribe in Pennsylvania, the Conestoga Indians.

The tribe moved back and forth along the Meherrin River until a 1929 treaty granted them reservation lands.

Due to racism and policies that limited the rights of Indians in the United States, the Meherrin Indians eventually disbanded as a tribe and became individual landowners and farmers. Most hid their identities due to the racist mood of the country.

The tribe attempted to reorganize many times during the 1800s and early 1900s. Because of racial tensions in the South, many Meherrin people most likely went north with the Tuscarora Indians. The tribe was not able to reorganize until 1975 with the help of a local minister, Reverend Rueben R. Lewis.

In 1977, the Meherrin was incorporated as a nonprofit organization. With this, the positions of chief, tribal chairman, treasurer, secretary, and tribal council were established. Once incorporated, the organization's first order of business was to enroll members of the tribe, correct members' birth certificates, and enhance the Meherrin tribe's standing among the North Carolina Native American community.

In 1986, the state of North Carolina gave the Meherrin people official recognition as a tribe. The Meherrin people are still working to gain federal status as a tribe. The tribe has one of the smallest areas for a reservation, both in North Carolina as well as in the United States. Obtaining federal recognition would help the Meherrin gain more land.



Culture



To keep their traditions alive, the Meherrin tribe holds a powwow every October. During the powwow, there are dance and drum competitions and demonstrations of pottery-making, jewelry-making, beading, basket-making, and dancing. During the powwow, the Meherrin museum is open to the public.

In the spring, the tribe holds a cultural festival, during which many Meherrin members take time out to teach the other people about their culture and to display their pottery, beads, and dances.



Tribe members also meet on Thanksgiving and Christmas to spend time with their families, or just have a family day.

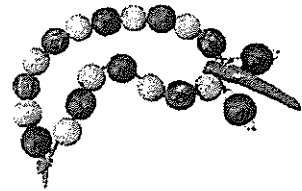
Language

Like the Cherokee, the Tuscarora, and other tribes, the Meherrin language was part of the Iroquoian family. The Iroquoian languages are also spread northward through New York and Canada, as in the Iroquoian Confederacy. It is believed that the Meherrin dialect was much like that of the Tuscarora Indians.

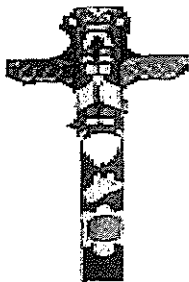
The name Meherrin means "people of the muddy water". Because it was not written down, the language of the Meherrin Indians became extinct over time. Members of the Meherrin tribe speak English as their first language.

Art

Meherrin artists and craftspeople create traditional pottery, baskets, jewelry, and beadwork. Some craftspeople are also skilled at making wampum. Many artists demonstrate their artistic knowledge by visiting school children.



The Meherrin Tribe Today



Currently, there are over 800 enrolled members of the Meherrin tribe. This may seem small, but in the past, the Meherrin never had more than 600 people in their tribe.

The tribe is governed by a Tribal Chief and a seven-member Tribal Council who are elected by tribe members. The chief and council members each hold four-year terms.

Several members of the tribe commute each day to work in the shipyards of Virginia. Other tribe members work in the fields of administration, education, agriculture, health care, and medicine.

To help illustrate the history and culture of the Meherrin, the tribe is currently constructing a permanent recreation of a traditional Meherrin village in the town of Winton.



The Meherrin Tribe Review

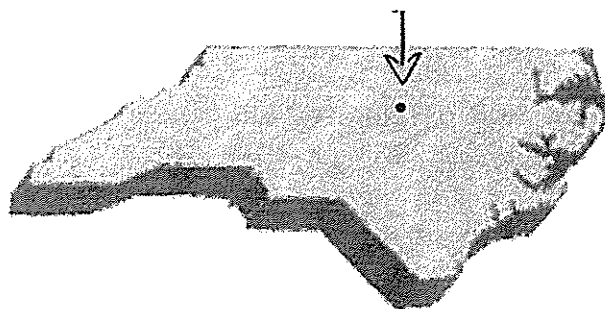
Answer the following:

1. The Meherrin tribe's original reservation was located near the _____ of the _____ River.
 - a. mouth, Potomac
 - b. edge, Meherrin
 - c. mouth, Yadkin
 - d. mouth, Meherrin
2. Research the Meherrin River. Write a few sentences about its location (include its origin), what cities or states the river flows through and any other information of interest.
3. True or false: The current Meherrin reservation was established in 1726 on over 15 acres of land.
4. True or false: Edward Bland was the first to document the existence of the Meherrin tribe.
5. A combination of spreading _____ and failed _____ with settlers forced the Meherrin people to migrate south into present day _____ County, North Carolina.
6. Why did the Meherrin people disband their tribe and hide their identities?
7. Who was the man who lead the Meherrin reorganization as a tribe?
8. What event does the tribe hold every October?
9. What kind of language did the Meherrin people originally speak?
10. True or false: The Meherrin tribe has always been a state-recognized tribe.

Occaneechi Band of the Saponi Nation

The Occaneechi are a small band of the Saponi nation that live primarily in and around Pleasant Grove Township, Alamance County, North Carolina.

With around 600 members today, the Occaneechi is one of the smallest tribes in the southeast. The tribe is mainly located in Alamance and Orange counties.



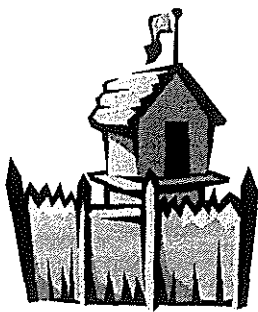
History

The ancestors of the Occaneechi-Saponi band called themselves the “Yesah,” which means “the people”. About 1000 years ago, just before the Revolutionary War, the Yesah were forced to move to the southeast after an attack by a much stronger enemy tribe. The Yesah left the area known today as the Ohio River Valley and crossed the Appalachian and Blue Ridge Mountains until they reached Roanoke River near Clarksville, Virginia.

The Occaneechi tribe was closely related to the Saponi tribe by language and culture. Along with the Saponi, the Occaneechi band controlled most of the trades from the Great Trading Path in Clarksville, Virginia. Because they dominated the region and intimidated others in battle, the Occaneechi tribe had power over the surrounding tribes in the southeast.

In 1676 there was a confrontation with Nathaniel Bacon, a European who disagreed with the Virginia governor’s friendly relationship with the Native Americans. Bacon became so angry with the governor and his support of the Great Trading Path that he formed his own militia to attack the trading post.

The attack resulted in the Jamestown capital being burned to the ground, as well as forcing the Occaneechi tribe to scatter and move further south into North Carolina.



The Occaneechi tribe settled in present day Alamance County, which was then a community known as "Little Texas" in North Carolina.

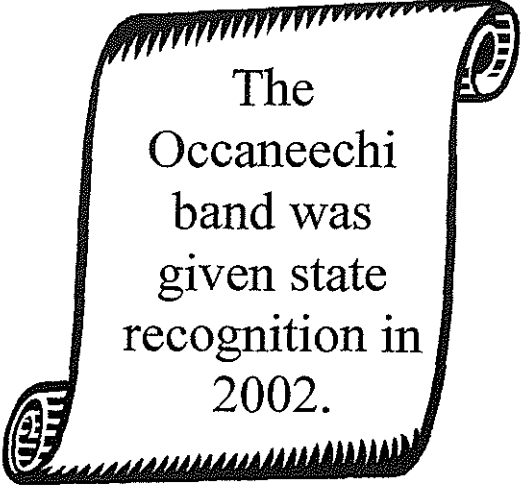
The tribe signed a peace treaty in 1713 with the colony of Virginia in which they were given a reservation in Brunswick County, Virginia, a trading post called Fort Christianna.

The Occaneechi tribe also joined forces with the Saponi, Tutelo and Tuscarora which allowed these tribes to adopt a new name, the Saponi Nation. However, the move back to Virginia was short lived as Fort Christianna closed in 1717 and the Occaneechi tribe moved back to North Carolina.

By the 1940s most of the Occaneechi traditions had disappeared and the tribe had spread out and given up its agricultural lifestyle. In the early 1980s, the Saponi Nation reorganized as the Eno-Occaneechi Indian Nation and by 1995 the Occaneechi tribe changed its name to the Occaneechi Band of the Saponi Nation.

In August of 2002, the Occaneechi band initiated the Occaneechi Homeland Preservation Act. The act was designed to buy back the land of their ancestors and to begin a new community for the Occaneechi descendants.

In 2004, the tribe purchased 25 acres of farmland in northeast Alamance County giving them their own tribal land for the first time in 250 years.

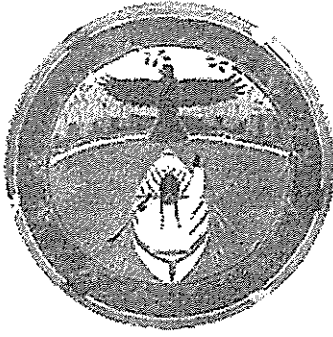


The
Occaneechi
band was
given state
recognition in
2002.

Government

Originally, the Occaneechi tribe was governed by two chiefs. One chief looked after those in war while the other chief watched over agricultural matters back home.

Today, the Occaneechi do not have a chief, but are instead governed by a 12-member Tribal Council and Chair. The chair and council are elected by tribe members and serve two-year terms.



Culture

By the time the Occaneechi had settled down in the North Carolina region, they had turned from a hunting to a farming lifestyle. They relied on their tobacco and corn crops as a main source of trade, food and celebration. The Occaneechi tribe was well known for ceremonial feasting.

Until the middle of the 20th century, most Occaneechi people made their living working in agriculture. Today, many are employed as skilled workers in factories or work as craftspeople. Others hold professions in such areas as medicine, law, and education.

The tribe holds two powwows a year, one in spring and one in the fall. Demonstrations and celebrations of Occaneechi include traditional dances, foods, and artworks, and decorations in wood, gourds, animal hide, gold, and silver.

Other events are held to raise money and cultural awareness for the tribe. A replica of a 1701 Occaneechi village is located in Hillsborough near the original settlement. Based on archeological records, the village features huts, a cooking site, a sweat lodge, and a palisade wall. In addition, the tribe continues to work towards gaining federal recognition as well as building a tribal center complex which will house administrative offices, meeting rooms, classrooms, and a museum.

Language

The Occaneechis were a Siouan language tribe. The Occaneechi language was used during trades and religious rituals of the area. The Occaneechi language has since been lost through the decades. However, today some of the Occaneechi descendents are making efforts to recover some of the distinct language this tribe once had. These contemporary members are learning the closely related Tutelo language in order to recreate and piece together the traditional Occaneechi language.

Examples of the Tutelo-Saponi Language:

swim – míní ínase (mee-nee ee-nah-say)

I am making – Móma

corn – mataqe (mah-tah-hay)



Occaneechi Band of the Saponi Nation Review

Answer the following:

1. The Occaneechi-Saponi tribe is one of the _____ tribes in the southeastern United States. It has a membership of approximately _____ individuals.
2. The Occaneechi live primarily in present day _____ County, North Carolina.
 - a. Guilford
 - b. Sampson
 - c. Hertford
 - d. Alamance
3. True or false: The ancestors of the Occaneechi-Saponi tribe called themselves “Yesah”, which means “the people”.
4. Before the Revolutionary War, the Occaneechi tribe was force to leave the _____ and move to the _____ River near Virginia. This forced migration was due to an _____ by a much stronger enemy tribe.
5. In August 2002, the Occaneechi tribe began an act to buy back land previously owned by their ancestors. What was the name of this act?
6. In 2004, the Occaneechi tribe purchased _____ acres of land.
7. After arriving in North Carolina, the Occaneechi tribe settled in Alamance County, which was then called:
 - a. Little North Carolina
 - b. Little Virginia
 - c. Little Texas
 - d. Little California
8. Why did the Occaneechi tribe originally have two chiefs?
9. True or false: Today the Occaneechi government is lead by one chief.
10. In the Tutelo language, how would you say, “I am making corn?”



The Sappony Tribe



In the northern reaches of North Carolina's central Piedmont region, there is a well-established and thriving Native American community called the Sappony tribe, one of the three bands of Saponi Indians in the state.

Location

Known to 17th century European explorers and traders by their traditional name of **Monassukapanough** and in the 20th century as the Indians of Person County, today the **Sappony tribe** is based in its ancestral homeland along the North Carolina-Virginia border. There are over 800 families represented in the nation, although only about half of them actually live in the Halifax-Person region, in Virginia and North Carolina, respectively.

Food and Agriculture



In the beginning, the Sappony hunted deer and wild turkey before eventually settling in one area and taking up a more sedentary agricultural lifestyle. For years, tobacco was the main crop along with corn, wheat, beans, and squash.

Language

The Sappony language is no longer spoken and, therefore, has been lost. Linguists today are working to determine whether the language was based on one of two language families. If the language was based on the coastal Algonquian language family, the tribe's ties to the Lost Colony may be possible. On the other hand, if the language was based on Siouan, this would put their origins inland.

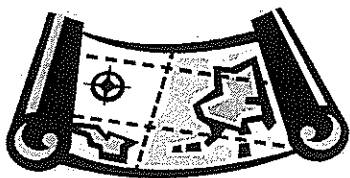
History

One of the most interesting stories surrounding the Sappony tribe is a possible connection to the so-called Lost Colony, a British colony that was mysteriously abandoned between 1587 and 1590. Some people believe that, because the British inhabitants in the **Roanoke Island colony** could not support themselves without aide from England, the colonists eventually went to live with local Native Americans.

It has also been suggested that the Native Americans attacked and killed all the colonists, though, again, the colonists were never found.

However, there is a tradition that says the Sappony tribe of today is descended from the natives who met the members of the Lost Colony when they first arrived.

What is even more interesting is that it has been suggested that the colonists may have merged with the Sappony, as many Sappony have physical features more common with Europeans than with Native Americans (hair color, for example). In addition, some of the tribe's families have names that nearly match the names of the lost colonists.



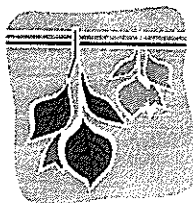
The first record of European contact with the Sappony people came between 1607 and 1612 when they were noted on a map made by English colonist John Smith.

Relations between the Sappony and the English colonists seem to have been relatively peaceful through the years. The two groups acted as beneficial trade partners and some Sappony children attended a British-run school for Indians in the Piedmont.

In 1676, the Sappony people and other Native peoples were caught in the middle of a colonial conflict known as Bacon's Rebellion. Following the rebellion, the colonial government of Virginia wanted to renew friendships with Native peoples. In 1677, the Sappony signed the Treaty of Middle Plantation and were granted homeland and protection in exchange for keeping peace with the English and paying a tribute in skins and furs.

Still feeling uneasy about the conflict, the Sappony tribe eventually disbanded when many members relocated to the north and merged with the mighty Iroquois nation in present day New York. Other Sappony people migrated south to join the Catawba nation in South Carolina.

Despite the tribe fractionizing, enough Sappony remained in their homeland to carry on the community's traditional lifestyle. Those who stayed and made the area their home now known as the High Plains Community, grew tobacco, corn, and wheat crops, allowing the community to maintain itself and be self-reliant.





During the Revolutionary War, the Sappony fought against the British. They also fought on the side of the United States during the War of 1812, and did so in each subsequent war the United States was involved.

In 1830, the High Plains Indian Church was founded, making it the first Native American church. In the late 1880s, the first Native American school, the High Plains Indian School, was established. In 1911, the Sappony received tribal recognition from the State of North Carolina as the Indians of Person County. This allowed the tribe to receive state funding for education.

In 1997, the Sappony gained a seat on the North Carolina Commission for Indian Affairs. In 2003, the tribe received authorization from the state of North Carolina to officially change its name to Sappony.

Sappony Tribal Government

The Sappony have a Tribal Council that meets to make policies for the tribe. Each of the seven Sappony families selects a representative, who then speaks for that family in the Council. The elected leaders of the Council are the Tribal Chair, Tribal Chief, and an executive director. Their responsibilities are to lead the council and to make sure policies are carried out. There is also a Tribal treasurer and committees that help organize funding for tribal events and initiatives.



The Tribal Insignia consists of (from top to bottom) seven stars that represent faith; three arrowheads that represent the tribe itself; an ear of corn, a tobacco leaf, and a sprig of wheat that represent the tribe's three main crops; and seven feathers representing the tribe's seven families.

Sappony Tribe Today

While the Sappony people once made a living by farming, sharecropping tobacco, and working in sawmills, today they work in such areas as education, law enforcement, business, medicine, and technology.

Today the Person County Museum of History features a Native American Room which houses documents, maps, photos, and drawings that represent over 400 years of Sappony history. Each year the tribe holds a Labor Day homecoming, a spring festival, and the Sappony Heritage and Youth Camp to celebrate and pass on Sappony culture and traditions.

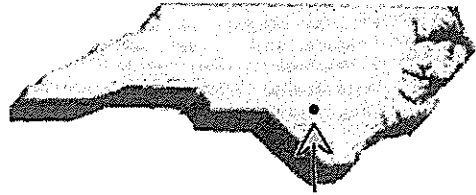
The Sappony Tribe Review

Answer the following:

1. The traditional name of the Sappony tribe was _____.
2. The Sappony tribe is one of the _____ bands of _____ Indians in the state of North Carolina.
 - a. three, Saponi
 - b. three, Cherokee
 - c. four, Saponi
 - d. two, Cherokee
3. Historians believe that the Sappony tribe has a connection with the Lost Colony of Roanoke Island. Using the information in the Sappony article, why was this British colony considered lost?
4. In 1676, the Sappony people were caught in the middle of a _____ conflict known as _____.
 - a. colonial, Ham's, Revolt
 - b. tribal, Bacon's, Rebellion
 - c. colonial, Bacon's, Rebellion
 - d. tribal, Ham's, Revolt
5. Why did the Sappony tribe disband in the late 1600s?
6. The Sappony tribal homeland is also known as the _____ Community.
7. True or false: The main crops of the Sappony tribe were tobacco, corn, wheat, beans, squash, and potatoes.
8. In what year did the Sappony tribe receive recognition from the State of North Carolina?
9. In 2003, the tribe officially changed its name from the _____ of _____ to Sappony.
10. What events are held each year to pass on Sappony culture and traditions?

Waccamaw-Siouan Tribe

*The name Waccamaw means
"People of the Falling Star".
It is based on a legend surrounding the
creation of Lake Waccamaw.*



The Waccamaw-Siouan tribe is a state-recognized tribe in North Carolina, consisting of about 2,000 members. Tribe members reside in four main communities, such as St. James, Buckhead, Council, and Chadbourn. The Waccamaw-Siouan people live on the edge of the Green Swamp, about 37 miles from Wilmington and seven miles from Lake Waccamaw.

Council headquarters, located on tribal land in Buckhead, serves as the site of the tribe's community outreach and recreation center, as well as the annual powwow, which has been a celebrated tradition since 1970. The Waccamaw-Siouan tribe represents a little less than three percent of the total combined Native American population of North Carolina.

History

The name "Woccon" first appeared in 1701 by surveyor John Lawson, who had traveled into their territory. This was the first recorded history of the Woccon, who were the ancestors of the Waccamaw-Siouan people. The Woccon tribe lived on the lower Neuse River.

Lawson recorded 150 words of the Woccon tribe's language, which twentieth century linguists have used to identify the Woccon as Siouan speakers. They left their villages after being defeated in the Tuscarora War (1711-1712), splitting into two groups: one traveling north and one traveling south.



The remaining Waccamaw-Siouan Indians received ammunition from the Cheraw tribe, who tried to enlist their support to fight against the English colonists in the Yemassee War in 1715. They engaged in a brief war against the European colonists five years later in 1720. Accounts state that about 60 Waccamaw men, women, and children were killed or taken captive.

In 1755, raiders of the Cherokee and Natchez tribes destroyed members of both the Pee Dee and Waccamaw tribes within white settlements. Many of the leftover Waccamaw may have merged with the Catawba tribe after this incident.

Culture

The actual name "Waccamaw" did not become the tribe's official name until the 1940s.

Oral tradition, story telling, and acts of resistance recorded by non-Indians are our only evidence of how the Indians defined their identity. With the Waccamaw-Siouan, this evidence is difficult to uncover.

The actual name "Waccamaw" did not become the tribe's official name until the 1940s. It was adopted due to the area (they are settled near Lake Waccamaw) and came as a result of a conscious effort by the people in the group to get together and choose a name. Many of the people in the area had been Lumbee, Cherokee, or simply Siouan. Waccamaw-Siouan became the official recognized title of the tribe in that area.

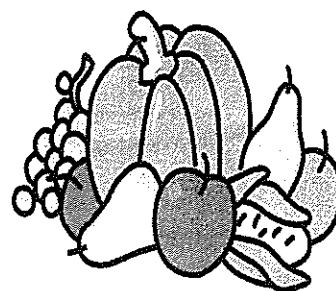
The fact that the official title of the Waccamaw-Siouan people was not created until the 1940s explains the lack of detailed accounts of their historical culture. There is not a lot of recorded information or cultural history on the lives of the traditional Waccamaw-Siouan people due to the fact that this tribal name was only recently reinstated.

The Waccamaw people of today are the remnants of a group that was overlooked or seemed to have disappeared.

Food

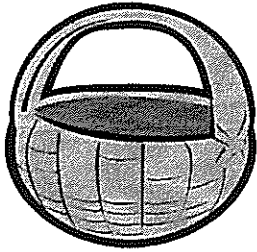
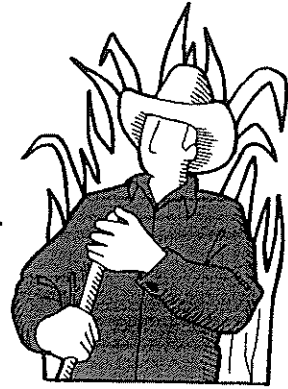


The Waccamaw-Siouan tribe was successful in both agriculture and hunting. They farmed from both private and communal gardens. Everyone worked in the communal garden, including the chiefs, who were seen planting and gathering crops along with their tribe.



Agricultural crops include corn, pumpkins, kidney beans, lima beans, squash, melons, gourds, and tobacco.

The Waccamaw-Siouan tribes were experts in taming animals, through generations of breeding. The animals lived closely with humans as a pet. Many of the animals were used for work animals. The tribes were able to domesticate wild deer! Also they manufactured cheese from a doe's milk. Additionally, the Waccamaw-Siouan kept a variety of chickens, ducks, geese, and other domestic fowl.



Art

Like most traditional Native American tribes, the Waccamaw wove baskets and made pottery. Tribes made their baskets from what was available locally. Because the Waccamaw tribe is located in the southeastern part of the United States, they often used bundled pine needles. The Waccamaw tribe also practiced wood carving.

Clothing

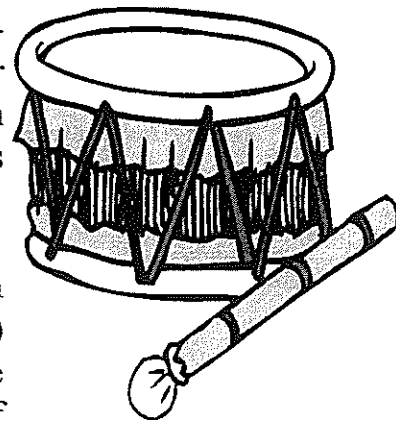
Similar to many of the tribes in the area, the men of the Waccamaw-Siouan tribe wore loin cloths made of deerskin. Women wore knee-length skirts, also of deerskin hides. When traveling and during the winter months, both men and women wore pants, leggings, and capes made of various animal hides.

Music

The powwow is a social dance that is a largely secular event, bringing together men, women, and children from Indian communities. It was not established in the Waccamaw-Siouan culture until 1970.

The powwow is an important event to the Waccamaw-Siouan people because it brings old tradition into their newly established culture. It has become a key Indian institution, reinvigorating new energy into its participants.

Powwows are full of life. The music consists of drum beats, **monosyllabic** (having only one syllable) chants, and occasional sharp cries and shouts. These exciting sounds are mixed with dressings of multicolored feathers and beads.





There are traders who advertise their wooden tomahawks, blue feathers, beaded bands, silver jewelry, leather belts, arrowheads, and an assortment of crafts.

Language

Little is known of their language, but their associations indicate that the Waccamaw people are Siouan. The language they speak is therefore a branch of Siouan.

Wars, Battles, Treaties

The Waccamaw-Siouan tribe participated in two major historical wars: the Tuscarora War from 1711 to 1712 and the Yemassee War in 1715.

There are no known treaties between the United States government and the Waccamaw-Siouan tribe, which made it difficult for them to gain official status with the state of North Carolina.

This formed an initial part of the Waccamaw-Siouan struggle for recognition.

Spirituality

A common trait of the southeastern woodlands culture (the area in which the Woccon and Waccamaw inhabited) is that they practice an **animistic religion** (animism is the belief that natural objects, natural phenomena, and the universe itself possess spirits).

They are shaman-based and practice “rites of passage” from adolescence to adulthood.

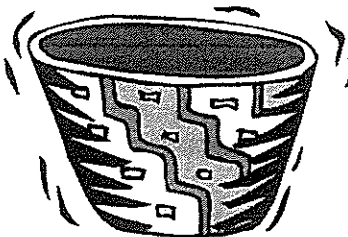
A religion that is shaman-based believes that there is a person who acts as a link between the natural and supernatural worlds.

They believe in using magic to cure illness, to foretell the future, and to control spiritual forces.



Contemporary Life

The Waccamaw-Siouan tribe is recognized as an official tribe in both the states of North and South Carolina. The tribe was never large and was much depleted and dispersed through contact with the European settlers and their diseases.



In 1971, the Waccamaw-Siouan tribe received recognition for its ancestry and became one of eight official tribes in North Carolina.

In 1972, the Waccamaw-Siouan Development Association (WSDA) was created to provide tribe members with an organization that focused solely on the economic development of the tribe. Tribal members are elected to the WSDA council for two years and assist the chief. The organization is located in Bolton, NC and continues to work on the promotion of education, culture, and economic development.

In 1976, the Waccamaw-Siouan tribe formed a government consisting of a tribal council of six members who serve for three years apiece and a tribal chief. Initially, the position of chief of the Waccamaw-Siouan tribe was handed down and the chief served for life. In 1986, Priscilla Freeman Jacobs became the first woman in the 20th century to hold the position of chief in her tribe following the death of her father, Chief Clifton Freeman.

Mrs. Jacobs served until 2005 when the tribal members decided to elect a chief for the first time. Mrs. Jacobs chose not to be on the ballot. The current chief, Roscoe Jacobs represents the tribe and works with the WSDA and the tribal board.



Waccamaw-Siouan Tribe Review

Answer the following:

1. What tribe did John Lawson document in 1701?
 - a. Waccam
 - b. Woccon
 - c. Wakkamaw
 - d. Wikkimaw
2. The ancestors of the Waccamaw Siouan participated in the _____ War from 1711 to 1712.
3. True or false: The name "Waccamaw" did not become the tribe's official name until the 1940s.
4. How do Native Americans define their identity? What is the problem with this method of identification for the Waccamaw-Siouan tribe?
5. The Waccamaw-Siouan are associated with what language:
 - a. Siouan
 - b. Waccamaw
 - c. Lumbee
 - d. Cherokee
6. Define the following terms:
 - domestication: _____
 - animistic religion: _____
 - powwow: _____
7. The Waccamaw Siouan tribe gained official recognition in the state of North Carolina in the year _____.
8. Imagine you are an ancestor of the Waccamaw-Siouan tribe. Describe your lifestyle. What would you wear? How would food be provided for your family? What kinds of art would you create?

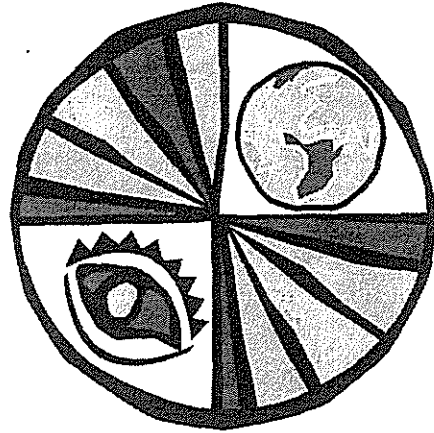
Mythology, Legends & Folklore

- How Ducks Got Their Colors
- How the Milky Way Came to Be
 - How Native Americans Settled in North Carolina
- Legend of Cherokee Rose
- Legend of the Three Sisters
 - Manteo's New Neighbors
 - Origin of Fire
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Native American Mythology, Legends & Folklore

Like many cultures, traditional Native American beliefs about spirituality and mythology have changed over the years. In the early days of the United States, many native beliefs and traditions were suppressed due to the pressures of white society on the Indians.

Today, traditions, myths, stories, folklore, and legends are being kept alive through Native American storytelling.



Traditional beliefs differ from tribe to tribe. However, **animism**, the belief that the Earth is filled with spiritual energy and that everything on it is a living thing, lies at the root of traditional Native American spirituality. In animism, spirits inhabit everything from animals and humans to plants, water and the earth itself.

Even the sky, a separate and distinct world, is home to spirits and a place where supernatural beings transformed themselves into stars. Certain animals represent manifestations of spirits, while some places, such as ancient trees, rock formations, mountains, and caves are considered sacred.

For thousands of years, these spiritual beliefs have been shared through storytelling—usually by elders—and experienced alone through visions, dreams, thoughts, prayers and other forms of inspiration.

The Origins of Native American Spirituality

In prehistoric times, people were nomadic, moving from place to place as the seasons changed. The first Americans often had to leave familiar surroundings and venture into unknown lands in search of plants to gather and animals to hunt.

These strange lands could be both beneficial and brutal and could give the Native Americans life or bring them death.

In these times, humans began to search answers to the meaning of life and the origin of the world, and tales and rituals were developed to help explain life's phenomena.



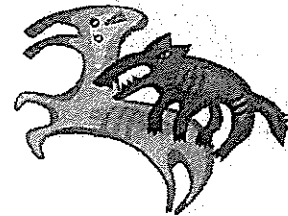
Just as Native American peoples lived their lives traveling in search of food and sustenance, their search for spiritual understanding was seen as a journey where they would explore unfamiliar realms. Individuals would embark on a spiritual quest on their own or with the help of a shaman, the spiritual leader of a hunting and gathering tribe.

A shaman is an anthropological term for a person who specializes in the spiritual leadership and healing of tribe or community members. Native American tribes did not typically refer to them as shamans. Instead, it is used as a general term. What we know as shamans today were often medicine men. They could also be referred to as seers or dreamers who could lead their tribe into battles based on the outcome which had been seen in a vision or a dream. Throughout the centuries, the shaman has held a highly respected position within a group.

Later, as tribes began growing more of their own foods and settling in one place, they adapted their beliefs to following the patterns of planting and harvest times. Many villages had ceremonial centers where priests would reside over the ceremonies.

Native American Mythology

In most Native American mythologies, the origin of the earth, the sky, animals, humans and other living things are due to the work of supernatural beings and their beginnings are explained through creation stories. Creation stories are unique to individual tribes, but most share common themes.



Earth diver themes focus on the need to create land on which to live and feature an animal diving under water to retrieve mud which will eventually form the Earth. **Emergence** themes reflect the lives of the hunter and gatherer tribes in that the first humans had to suffer long, terrible journeys through perilous underworlds before finding an opening on the Earth from which they emerged.

According to these creation myths, the world was created by supernatural beings known as **transformers**, who had the ability to change themselves as well as things around them. Some of the transformations, such as the creation of humans and animals were intentional. Other things were created or changes were made by accident, during a supernatural event.



According to several myths, a single ancient being first created animals and named them. They include Bear, Coyote, Buzzard, Terrapin, Rabbit, and Crow among others. Before humans were created, the Animal People made important decisions in regard to the creation of the world.

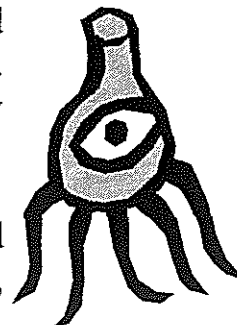
When there was a problem to solve, the animal people would form a council and decide democratically on what course of action to take. On the other hand, in some cultures, both creation and decisions were made by one supernatural being or a Great Spirit. The Great Spirit may be an influence of the **monotheistic** religions of white settlers.

Once the Earth was created, **culture heroes** prepared it for the everyday needs of humans by creating landscapes and such things as fire, agriculture, and traditions. These supernatural creatures had the characteristics—either idealistic or realistic—of both humans and animals.

Through their heroic deeds, culture heroes benefited humans and helped create and define Native American culture. Since fire is essential to human life, one of the most important tasks of a culture hero was to steal fire from another supernatural being and supply people with the tools needed to create it.

Some culture heroes were less than perfect, however, and exhibited some flawed characteristics like greed or jealousy. These beings, known as **tricksters**, contributed to creation by breaking rules.

Sometimes the rule-breaking would be done through bad intentions, but mostly unintentionally. The results, however, were always of some benefit to humans.

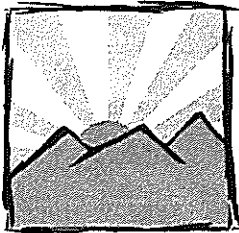


The tricksters of mythology are considered more human-like than perfect culture heroes by demonstrating human faults. This, in turn, gives reality to myths and helps people identify and relate them to their own lives.

While culture heroes were working to create a world for humans, the existence of **monsters** in mythology helped to explain and give meaning to the world's unknown, dangerous, or undesirable aspects. Monsters represent the two sides of nature as being simultaneously nurturing and destructive. In many myths, monsters can be horrible, terrifying creatures.

By killing these monsters, culture heroes defined good and evil and established the power of supernatural forces. Those monsters not killed go into hiding and lurk in the darkness, in deep waters, or just beyond familiar horizons. Some monsters like the great horned serpent do both good and evil. Others, like the Little People of the Cherokee keep mainly to themselves and only occasionally play tricks or cause mischief.

Death and dying is also part of creation myths. Like other beliefs, they vary from tribe to tribe. In some cultures, death was a deliberate decision following a debate or the result of a power struggle between culture heroes. However, because everything has life, time does not slip away into extinction and death is not absolute. Instead, the dead simply shed their earthly bodies and journey to an underworld or a land beyond the horizon.



In some cultures, the dead travel to the sky and their souls become stars. For this reason, these cultures often buried their dead in mounds to allow them easier access for reaching the sky.

Meanwhile, relatives of the dead mourn and long for their loved ones to return to their earthly bodies. As a result, some cultures feature legends of people journeying to the underworld to bring the deceased back to Earth, but failing.

These are just a few of the common themes in Native American mythology and legends. Other stories feature common people doing extraordinary things. These stories can also be called folklore.

Today, individuals continue to pass down the myths and legends of their tribes through storytelling.

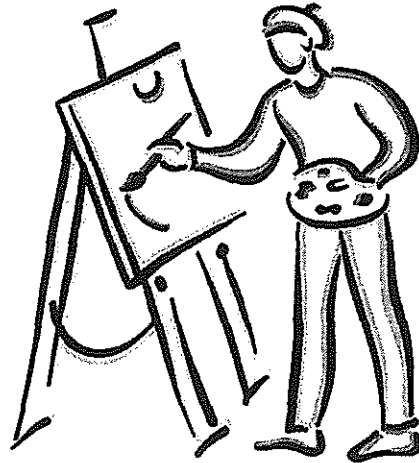




How the Ducks Got Their Colors

There once was a young man of a Siouan Indian village in North Carolina. This young man enjoyed painting and using the brightest colors he could make. He especially loved to paint the beautiful colors of the environment from sunrise to sunset.

On one particular day, the young man went for a long walk. He brought with him his colorful oil paints and a few animal skins to paint on. Throughout the day he stopped to paint the beautiful scenery along the way.



Nearing the end of the day, he reached an area surrounded by a lake and decided to stop and set up camp for the night. Just as the young man was getting settled in, he heard a rustling around the nearby lake and approached the noise to find out what it was.

When he got closer, he realized that the noise was coming from several of his friends, the ducks, the geese and the loons. The young man called out to them and they excitedly paddled to shore to meet with their friend.

The young man invited them all back to his camp for the night. The duck noticed the young man's oil paints lying near the campfire and asked about them. The man replied that he had been painting the wonderful colors of the lake.

The duck was excited by the bright colors and asked if the young man would paint him and his wife with the colors. The young man agreed and began painting the duck's head a bright green and then painted the rest of his body brown while leaving a little circle of white around his neck. He also added yellow to the duck's legs and feet. Not wanting to make the duck's wife look exactly the same, the young man painted her mostly brown with yellow feet and legs.

The duck thanked the young man for giving him and his wife such beautiful colors to wear. And that is how the mallard ducks got their beautiful colors!

How the Ducks Got Their Colors Review

Answer the following:

1. A young man of a _____ Native American village of North Carolina enjoyed _____ using the _____ colors he could make.
 - a. Siouan, writing, brightest
 - b. Iroquoian, painting, brightest
 - c. Siouan, painting, brightest
 - d. Iroquoian, writing, biggest
2. True or false: The young man used tree bark for his canvas.
3. Near the end of the day, the young man set up camp by a lake. Who stayed the night at the young man's campsite?
4. According to this legend, how did the mallard ducks get their colors?
5. How do you think the young man was able to make his paint in various colors?
6. Research mallard ducks. Write a few sentences describing the mallards' habitat, size, what they eat, how they have children and typically how many children they have.
7. Male mallard ducks have _____ heads, _____ bodies, and _____ legs and feet.
 - a. green, brown, yellow
 - b. yellow, brown, green
 - c. brown, yellow, green
 - d. green, yellow, brown
8. Female mallard ducks have mostly _____ bodies and _____ legs and feet.
 - a. green, brown
 - b. yellow, brown
 - c. brown, yellow
 - d. brown, green
9. Why do you think the mallard duck wanted him and his wife to be painted?
10. Think about other birds that have beautiful colors. Write a story about how those birds got their colors.

How the Milky Way Came To Be

A long time ago, when the earth was young, there were only a few stars in the sky. It is said that the stars in the sky now were left there by an enormous spirit dog.

Many people used to dry and ground corn. Once the cornmeal was ground, it was stored in large baskets to make into cornmeal to make bread for the winter. One morning, an old man and his wife awoke to find that someone had stolen their cornmeal.



They became very upset that a thief would come and take the food supply, until they looked down and saw giant paw prints! Immediately the couple went to the village and told their people of the missing cornmeal and the giant paw prints. The people of the village believed that those prints belonged to a large spirit dog, and everyone agreed that they had keep the spirit dog from returning. Next time the spirit dog came around, they would scare it away.

The village people searched all day for any item that would make noise, including rattles and drums. As darkness fell, everyone hid among cornmeal baskets. That night, they could see the figure of an enormous dog coming down from the sky. The dog landed near the baskets and began to eat cornmeal by the mouthful.

The people jumped out of their hiding places and began beating their drums and shaking their rattles, making as much noise as they could. They made so much noise it, sounded like thunder.

The giant dog was startled and frightened and ran away. The people of the village continued to make noise as they chased the dog down a path up a hill. Once it reached the top, the dog jumped into the sky with cornmeal spilling out of his mouth.

The dog continued to run across the night sky until it vanished from the people's sight. But the cornmeal that spilled from the dog's mouth made a path across the sky and each grain of cornmeal became a star.

The trails of stars became what we now know as the Milky Way, which the Cherokee still call **Gì' lǐ'-utsûñ'stānûñ'yǐ**, or "Where the dog ran."

How the Milky Way Came to Be Review

Answer the following:

1. Research the Milky Way. How many stars do scientists believe are in the Milky Way?
2. Why is our galaxy known as the Milky Way?
3. How would you scare away a giant spirit dog? Explain
4. What is the Cherokee name for the trail of stars that became known as the Milky Way?
5. Pretend you are a modern day story-teller. Make up a legend about how the Milky Way came to be.
6. The people scared away the giant spirit dog by _____ out of their _____ and making as much _____ as they could.
 - a. jumping, giant, barrels, noise
 - b. crawling, hiding, places, noise
 - c. jumping, hiding, places, noise
 - d. crawling, giant, barrels, noise
7. True or false: According to this legend, the stars were cornmeal spilling out of the mouth of a giant spirit dog.
8. In your opinion, why did the villagers not want a giant spirit dog around? Explain.
9. Write a story describing what the dog did after he vanished from the people's sight.
10. What does the Cherokee name for the Milky Way mean in English?

How Native Americans Settled in North Carolina!

A common legend describes how Native American tribes moved and separated from their original home and migrated to North Carolina.

There was once a place where a great famine took occurred. Many people starved because the crops they had planted would not grow, so the people decided to move on to look for a new home.



On the first day of their journey they noticed that the soft ground had turned to ice, making their journey much more difficult. For days they traveled across the treacherous and icy ground.

Two groups were formed. One group, weary from hunger and exhaustion decided that they could go no further and stopped. The other group decided to keep moving until they found food. This group came upon a huge black strip across the land.



The travelers carefully walked up to the black piece of land and found that it was not a huge snake, but a forest where they could find plenty of food for themselves and the group that they had left behind. This group then set off to tell their friends of their great find.

When they got to the place where they had left their friends, they found that the icy ground had melted.

In its place was a great river of water that they could not pass. Without being able to reach their friends, they were forced to return to their new home full of lush food and vegetation.

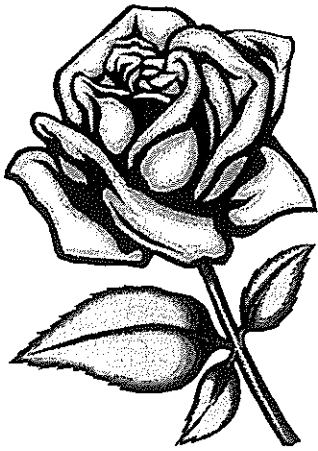


How Native Americans Settled in NC Review

Answer the following:

1. One group of travelers, _____ from _____ and _____ decided that they could go no further and stopped.
 - a. wearied, hunger, exhaustion
 - b. exhausted, hunger, worn out
 - c. tired, traveling, searching
 - d. exhausted, traveling, hunger
2. In your opinion would it have been more difficult to stop in the icy region or to continue traveling?
3. Rewrite this legend explaining how the tribe ended up separating into smaller tribes.
4. True or false: Those that found the forest attempted to find their fellow tribe members, but a great river prevented them from reaching their friends.
5. Define the following terms:
 - migration _____
 - famine _____
 - vegetation _____
6. True or false: The forest could not provide plenty of food for both groups of travelers.
7. From a distance, one group of travelers thought the forest was a huge _____.
 - a. alligator
 - b. snake
 - c. string
 - d. mountain
8. Why did some tribes decide to move from their original homes?
9. What ever happened to the group that decided to stop traveling? Write a story describing what this group did after they were separated from their friends.
10. What great river do you think forced the travelers to return to the their new home?

The Legend of the Cherokee Rose



In the southeastern United States there is a white rose that grows rapidly over all that it encounters. The story of this rose is forever linked with the forced relocation of the Cherokee people.

In the early 19th century, the U.S. government forced the Cherokee people to leave the homes they loved and travel west so that white settlers could grow cotton and mine for gold. The journey was difficult and many Cherokees lost their lives on this path known as the Trail of Tears.

The Elders of the tribe grew concerned for the children as they grew increasingly weaker with each day. The Elders knew that the survival of the Cherokee people depended on their children, and that the children's survival rested upon the strength and determination of the Cherokee women. However, the women grew faint and weary, and their stamina was fading with each passing day.

Legend says that on one night the Elders cried out to the Heaven Dweller known as *ga lv la di e hi* and told him of their plight. The Heaven Dweller answered their cries and told them that he would give them a sign. This sign was to represent how much he cared and loved the people. His sign was the Cherokee Rose.

The Heaven Dweller told the Elders to give the Cherokee women a message. He said to them, "In the morning, look back along the trail. Where your tears have fallen, I will cause a plant to grow. The plant will have seven leaves to represent the seven clans of the Cherokee.

In the middle of the plant there will be a white rose with five petals. In the center of the rose will be a small pile of gold. This represents the white man's greed for the gold on the Cherokee's land. This plant will be strong and will have thorns on all the stems to protect it."

The next morning, the Elders gave the women the message. As the women looked back, they saw the plant growing quickly, covering the trail, and blossoming before their eyes. Watching the Cherokee Rose grow, the women were inspired and once again had the courage and the strength to protect their children and ensure their survival.

The Legend of the Cherokee Rose Review

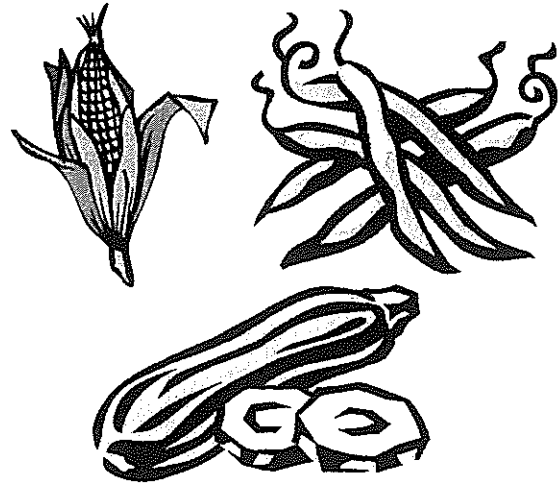
Answer the following:

1. Research the Trail of Tears. Why were the Cherokee Native Americans forced to relocate?
2. What treaty was ratified in order to force the Cherokee removal from their homelands? When was this treaty ratified?
3. Based upon your research, do you think this treaty was fair to the Cherokee Nation? In at least one paragraph, write your opinion.
4. What United States President enforced the results of the Treaty of New Echota?
5. Imagine if you were a Cherokee Native American during this time. What would have the Trail of Tears been like for you? Write at least one page discussing your trials/victories/feelings/etc.
6. The Cherokee Rose is a _____ flower with a _____ center surrounded by _____ leaves.
 - a. white, gold, seven, green
 - b. yellow, black, seven, green
 - c. white, green, seven, gold
 - d. yellow, green, seven, black
7. According to this legend, the elders of the Cherokee people called out to the Heaven Dweller named _____.
8. True or false: The Cherokee Indians were forced to relocate from the southeastern United States to the western United States.
9. If you had been a woman traveling the Trail of Tears, would the sight of the Cherokee rose encourage and strengthen you? Explain.
10. The white color of the Cherokee Rose represents the _____ shed by the Cherokee _____.
 - a. blood, men
 - b. tears, women
 - c. blood, women
 - d. tears, men

The Legend of the Three Sisters

In modern agriculture, different crops are usually planted in separate fields. There's a field for tobacco, a field for cotton, a field for soybeans, a field for peanuts.

However, for hundreds of years, Native Americans from many different areas, including North Carolina, have planted three of their most basic food crops all together in their gardens and fields: corn (also called "maize"), beans, and squash.



Why? Because they grow really well that way. In the same little mound, which is flat on top, corn seeds are planted in the center. Then, when the corn has grown a bit, beans and squash are planted around it.



The corn grows tall and strong and straight, and the bean plant, which is a climbing plant, grows up the cornstalks, so a pole for the beans is not necessary.

The low-growing squash plant spreads out widely, prevents weeds from growing near the mound, helps the ground keep moist, and makes it harder for animals to reach the corn in order to eat it.

Corn and squash need nitrogen in the soil, and the beans provide the nitrogen, and the squash helps keep water in the soil. Finally, the tall corn and bean plants provide the squash, which needed shade.

In this way, the farmer can plant as many such mounds-of-three as he or she wishes, and the food grows big and good and plentiful.

Each crop--corn, beans, and squash--provides different nutrients that people need.



Corn has carbohydrates, beans are good for protein, and squash contains a great deal of Vitamin A.

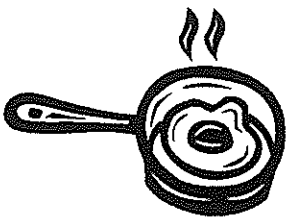


Now, Native people have always told stories about parts of their culture, and their staple foods (that means “the most basic foods they eat”) are no exception to this rule.

Many Native American cultures call corn, beans, and squash “The Three Sisters,” since they all grow together, help each other grow and protect each other, as siblings do.

There are several different legends about the origin of the “Three Sisters.” One legend says that there were three human sisters who didn’t like each other because they didn’t have much in common, so they fought all the time. Finally their mother couldn’t stand it anymore. She prayed for help in getting them to stop.

The mother was rewarded with a dream in which each of her daughters was represented by a different seed, which she planted all together, just the way siblings live. Each seed was different and yet they all depended on each other.



When the family woke up and cooked breakfast, the mother cooked three different eggs, one for each daughter. She told her daughters that they were like these three eggs, since each egg was a real egg but each was prepared differently--one was hard-boiled, the second was scrambled, and the third was “over easy.” They looked different and tasted different, but they were related, and the mother loved each of them equally.

When the daughters heard this from their mother, they decided that instead of hating each other because they were different, each would love the others’ unique characteristics, which made them stronger as they grew and lived together.

This is why Native Americans plant corn, beans, and squash together, as Three Sisters who were different, but who loved and cared for each other. Native Americans have been planting these three nutritionally balanced foods--corn, beans, and squash--together for nearly a thousand years.



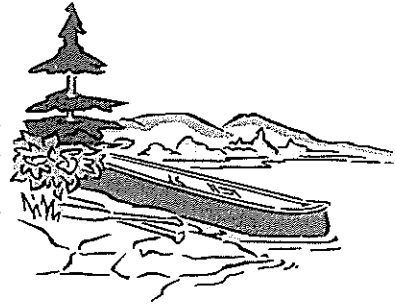
Three Sisters Legend Review

Answer the following:

1. For hundreds of years, Native Americans planted _____, _____, and _____ together in the same garden.
 - a. corn, beans, squash
 - b. corn, tobacco, beans
 - c. beans, squash, potatoes
 - d. tobacco, potatoes, beans
2. Why are these crops planted together?
3. Which crop is planted first? Why?
4. What nutrient did the beans provide to the squash and corn?
5. The _____ and _____ provide the _____ with shade.
6. Why are these three crops known as the Three Sisters?
7. True or false: The three sisters were exactly alike and got along well all the time.
8. True or false: According to legend, the mother explained the beauty of each of her daughters using eggs as an illustration.
9. Do you have siblings or friends? In what ways are they different from you?
10. Write a one page essay describing how differences between you and your siblings or friends can enhance or have enhanced you as an individual.

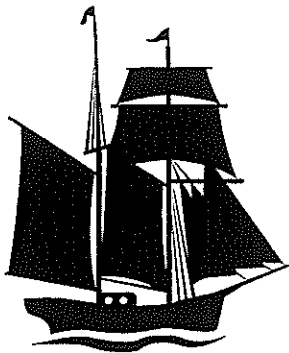
Manteo's New Neighbors

The White men came here; they left their enormous cloud-pulling canoes and landed. They settled down and built their walls, their enclosed huts. I cannot fathom their purpose. We watched them, intrigued by these new people. What were they wearing? What would these walls accomplish?



We went to greet these newcomers. We taught them what food was available and how to grow it, and where there was a good source of water. This was Our Land, and we shared it with them. We traded with them, we gave them our things, and they gave us theirs. We started wearing their clothing, and they wore our furs. A few of us, like Wanchese and me, tried to communicate with them, and understand them better.

I thought that these were a strange but friendly people. However, relations with my people and the Newcomers did not remain intact. These men fought my brethren and burned one village. They knew that they would starve without our help, since most of their supplies came from their homeland. They admitted defeat at their first attempt at a colony and returned home. Wanchese and I went with them to learn more about these people and their language.



After we spent several months at sea, crossing the great water, we came to land. England was magnificent. My people and I had never imagined something so great. Enormous shelters were built from large stones; trails were also covered with smaller rocks.

The people of England watched and came to know us, and then decided to dunk us in water. We learned that this was part of their religion, a baptism, which meant we were saved. We took part in it.

A man I met on the first voyage to my homeland, Governor John White, wanted to return to the "New World." He had enjoyed studying the nature and environment there. The year was 1587, and it would be the Englishmen's second attempt in starting a new colony. I was delighted to be able to return home. I missed things about my old life, such as my people, my language, and the nature.



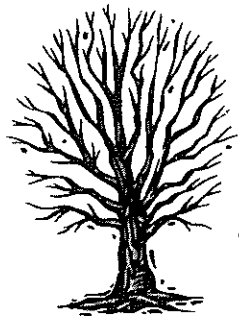
Soon after we returned to my homeland a baby, called Virginia Dare, was born. She was their first birth as a people in this place. The English renamed Our Land after her, Virginia, which was also a tribute to the Virgin Queen, Elizabeth in England.

The Winter Cold was on its way in, and the Newcomers started to grow restless. They sent Governor John White away to get more supplies. He left his new family reluctantly, with hopes of returning soon.

As I was a native here, and could speak to some of the other peoples here, I was left in charge of the colony. That was the last we ever saw of John White. We do not know what happened to him, it is a fact unknown to us.

The Real Story

John White was delayed 3 years before he could return to the New World. When he got there, he could not find the colony, or any evidence of where they went.



The only things were the word CROATOAN carved into a post, and CRO carved into a tree. His searches were fruitless, and the fate of the colony and Chief Manteo is unknown to this day.



Manteo's New Neighbor Review

Answer the following:

1. How did the Native Americans treat the English colonists when they first arrived?
2. Besides Manteo, what other Native American tried to communicate with the colonists and understand them better?
3. What happened after the first colony failed?
4. In what year did Governor John White establish the second colony?
5. What was the name of the first baby of white descents born in America?
 - a. Joanna Trip
 - b. Elizabeth Stuart
 - c. Virginia Dare
 - d. Katherine Spalding
6. Why did John White leave the second colony?
7. John White returned to the colony three years later. What did he find when finally got back?
 - a. The colony had built a village and become good friends with the Native people.
 - b. The colony had disappeared, and no telling evidence of what had happened to them was found.
 - c. He found only 10 people left alive.
8. Create a mini diary and write what you think daily life was like in Roanoke Colony.
9. Write a short essay on what you think happened to the Lost Colony.
10. Imagine that you have lived in the woods all your life, and then you travel to a big city. Write about your impressions of this new place.

The Origin of Fire

Fire...Native Americans used it when hunting animals and to help grow plants, for clearing trails, felling trees, killing pests, and fighting enemies. Indians told stories about everything, and still do tell them even now, and fire, being basic to Native American Indian culture, is no exception. Various Native American nations have many different legends about how people were originally gifted with the useful, but deadly orange flames.

The Cherokee Nation, the most populous tribe of Indians in the United States, is centered Oklahoma, with the Eastern Band in North Carolina.

Cherokees are also located in many other places.

Here is a Cherokee legend about the origin of fire:

. . .Before the people, there were the animals, and they were cold, because the world was cold. One day the Thunders, who lived in another world behind a great sky arch, decided to give fire to the Earth, and they directed Lightning down to a small island surrounded by a deep, vast body of water, where Lightning set a fire in the bottom of a hollow tree. The animals, shivering in the dark and cold, could see smoke issuing from the island, but they could not get to the island to get the fire, because they could not cross the water.

The animals got together for a council, to figure out how to get fire, and all the flying animals and all the swimming animals were eager to be chosen to bring the fire back from the island.



First, Raven said, "Let me go, for I am big and strong." Raven flew with his white wings high in the air and all the way across the water, but Raven could not figure out how to get the fire home. While he was thinking about it, the heat of the fire burned all his feathers and turned them black. From then on, Raven was no longer a white bird, but the blackest of blackbirds. Frightened, he flew back home without any fire.

Next, Screech Owl took his turn, and flew to the tree on the island. When Screech Owl looked into the tree at the fire, the fire blew up in his face and scorched his eyes, and now the Screech Owl always has red eyes. Screech Owl gave up and flew home.



The next birds to dare a visit to the island were Horned Owl and Hooting Owl. They went together for safety, but smoke came up and they could not see. Ashes blew into their faces, surrounding their eyes with white circles which can be seen even to this day. Horned Owl and Hooting Owl gave up and flew home. After that, all the birds said no birds could bring fire, and no more birds tried.

Then Little Snake tried to swim to the island, and slithered to the tree. Little Snake went into the hollow tree through a hole near the base, but the smoke and heat scorched his back all black, and he had to thrash around and dodge many hot spots. Even today the Little Snake is all black and thrashes around, as if to escape a tight spot.

Little Snake returned without fire, and Big Snake, who climbs, swam to the island and climbed up the tree, but he fell in and he, too, became black as night from being scorched by the heat. Big Snake is now known as the great blacksnake, and his coal black children are all over the world.

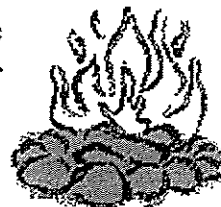


By that time the animals were very discouraged, but they were all still freezing cold. They knew that someone had to go to the island who could succeed in bringing out fire. Finally, Water Spider offered to go. Water Spider can run on top of the water or dive down to the bottom, so she could cross the lake, but as everybody knows, she is very tiny, so the animals asked her how she could possibly bring back enough fire.



"I'll manage that just fine," said Water Spider, and she wove her spider silk into a bowl and bound it to her back. She skittered and dived all the way to the island, and when she arrived there, she put a coal of fire in her bowl. Then Water Spider walked back across the lake to the animals.

From then on the world had fire, and the animals were warm, and people grew up on the land who used fire for many things--and the Water Spider still uses her bowl.



The Origin of Fire Review

Answer the following:

1. Name four ways Native Americans used fire.

2. The Cherokee Nation is centered in what state?

- | | |
|--------------|-------------|
| a. Georgia | c. Oklahoma |
| b. Tennessee | d. Texas |

3. Who directed Lightning to set a fire on Earth?

- | | |
|-----------------|------------------|
| a. the Sun | c. the Moon |
| b. the Thunders | d. the Lightning |

4. What happened to Raven when he tried to bring the fire home?

5. Why does the Screech Owl now have red eyes?

6. After he reached the fire, the Little Snake had to thrash around and dodge many _____ spots.

7. The other animals wondered how the Water Spider could bring back enough fire because she was very:

- | | |
|----------|---------|
| a. young | c. shy |
| b. tiny | d. weak |

8. How did the Water Spider managed to collect the fire and bring it back to the animals?

9. The tiny Water Spider brought back a coal from the fire, which would be used to create fire for everyone. What are some other small things that can be used to create something bigger?

10. Using the library or the Internet, look up information about the water spider. Why does the water spider carry a "bowl"?

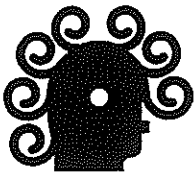
The Origin of Game and Corn

At the time of the beginning of man, Kenati, a Cherokee hunter and his wife Selu, lived on Looking-glass Mountain in North Carolina. They had a son named Good Boy.

Whenever he went out hunting, Kenati always brought home plenty of game for the family to eat. Selu would wash and cut the meat by a river near their lodge while Good Boy played. One day, the couple heard the child playing with another boy.



Curious about this boy, the parents told their son, "The next time you are playing with this boy, tackle him to the ground and call us to come and see him."



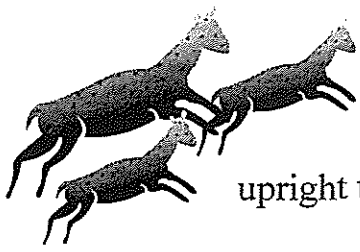
And Good Boy did just that, and the parents came to see the boy. He was wild-looking compared to Good Boy, but decided to take him and try to tame him. But because he was so wild, they called him Wild Boy.

Later, Wild Boy wondered how Kenati was able to bring home so much game each time he went out hunting. He told Good Boy that the next time their father went out hunting, they would follow.

A few days later, when Kenati went out hunting, the two boys followed behind. Soon they came to a place where Kenati opened up a large rock. As soon as he did, a buck ran out. Kenati brought it down with one arrow. He lifted the buck onto his shoulders and left for home.

The boys exclaimed, "He keeps the animals in that cave until the family needs food!" They rushed home before Kenati could get there.

The next day, the boys went to the cave, hoping to do what Kenati did. As they opened the cave door, a deer rushed out.



But before they could shoot, another deer leaped out, followed by another. Soon, all the animals of the forests escaped. Wild Boy was only able to shoot once and grazed the tail of a buck. That is how deer came to have upright tails that curl at the end.

Hearing the commotion, Kenati ran to the cave and found that all the animals were gone. He was extremely angry, "Now you boys have ruined what we had. Before, I was able to come here each time we needed game. But now we must go out into the forests to find them." That is how the animals of the world spread out across the land.

The boys returned home and were hungry. "We have no meat," Selu told them. "But I can go to the food storage house and find something." She took her basket to the storehouse and returned with it full of corn and beans. The boys were amazed that she had returned with so much food.



"Let's follow her next time and see where she gets all the corn and beans," Wild Boy said.

They followed her the next time and saw her go into the storehouse with a large basket. She rubbed her stomach and the basket filled halfway with corn. She rubbed her legs and the basket filled the rest of the way with beans.

"Our mother is a witch!" exclaimed Wild Boy. "The food might make us sick."

When they returned home Selu knew that they thought she was a witch and told them that when she dies she wants them to clear a large plot of land in front of the house, and carry her clothes seven times around the land.

She told them if they stay up all night and watch the corn, a plentiful crop will grow there. Soon after, she became ill and died.

Instead of clearing a large space, the boys cleared seven small places of land and dragged Selu's clothes around the circle only twice.

Corn grew, but only in those small places. That is why corn does not grow everywhere in the world and must be planted twice.

When Kenati returned, the boys told him what had happened. Saddened, he went far away. Years later, people learned that Selu and her family had a grain that was good for eating and for making bread.

Strangers arrived from a faraway land to learn the brothers' secret for growing corn. The two brothers taught the strangers how to care for the corn and gave them seven kernels to plant the next night on their way home.



When they returned to their own village, the strangers shared the corn they had grown with their people and explained how the two brothers told them the way to make the corn prosper.

Later, the two brothers decided to search for their Kenati. When they found him, they follow their father to Selu, who was waiting at the end of the world where the sun comes up. All were happy to be together again.

Their parents told the two brothers that they must go to live where the sun goes down. In seven days, the boys left for the Land of the Setting Sun where they still reside, overseeing the planting and the care of corn.

The brothers still talk about how Selu gave corn to the world. Since that time, the Cherokee people refer to her as the "Corn Woman."



The Origin of Game and Corn Review

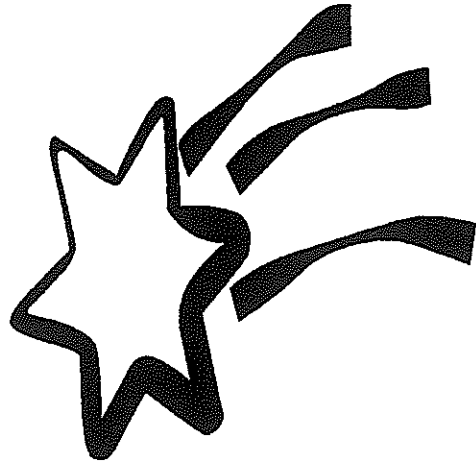
Answer the following:

1. Using the Internet, research Looking-glass Mountain (or Looking Glass Rock) in North Carolina. Where is it located? How tall is it?
2. Write a legend describing where Wild Boy came from and how he ended up finding and playing with Good Boy.
3. Kenati use to bring home a lot of game. He was able to do this because all the _____ of the world lived in a _____.
 - a. game, cave
 - b. game, lake
 - c. game, mountain
 - d. game, plain
4. According to this legend, how did all the animals spread out across the world?
5. Selu knew that her boys thought she was a witch. Write a story describing how she knew that they thought this way about her.
6. According to the legend, how would the corn have grown if the boys had followed their mother's direction to grow corn? Would the corn have grown all over the world? Would the corn need to be planted every year? Is so, how many times would the corn have to be planted?
7. Why did the boys not follow their mother's direction concerning the corn?
8. Years later, people learned that Selu and her family had a grain that was good for _____ and making _____.
 - a. eating, bread
 - b. growing, pizza
 - c. hiding, pottery
 - d. eating, plants
9. At the end of the legend, where did the boys go to live? What did they do there?
10. Corn was and is an important food. Using the Internet, research and write an essay about the many ways we use corn today.

"People of the Falling Star"

The main Indian legend of the Waccamaw-Siouan people surrounds the creation of Lake Waccamaw in southeastern North Carolina.

The Waccamaw-Siouan tribe believes that countless years ago a massive meteor appeared in the sky toward the southwest. It flamed in the atmosphere to a brilliance of many suns. It sped towards earth, lighting up the sky.



As suddenly the meteor appeared, it struck the land, and burned itself deep into the ground. The meteor created an **impact crater** (a circular or oval indent on a surface that is caused by the crash of a mass, typically a meteor, into the surface)

The waters of the surrounding swamps and rivers flowed into the crater and cooled it, creating a lake in the midst of what was once land. That lake is known today as Lake Waccamaw.



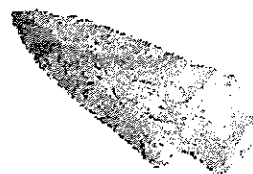
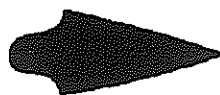
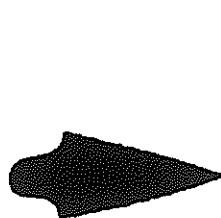
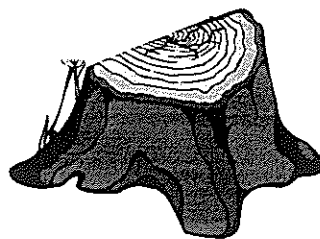
Lake Waccamaw is oval in shape and measures roughly 5 miles by 7 miles in size. It has an average depth of 7.5 feet and is the largest of the natural Carolina Bay Lakes. The lake is estimated to be about 250,000 years old.

Lake Waccamaw belongs to the Bladen Lake group, which, similar to the Waccamaw-Siouan legend, is believed to have been formed by **meteorites** (stony or metallic masses of matter that have fallen to the earth's surface from outer space). Some geologists, however, have a different theory.

Many support the idea that Lake Waccamaw is a basin left by a prehistoric peat fire. This theory is based on the evidence of charred tree stumps found in **dredging expeditions** (the process by which earth is removed, as from the bottom of a river, by means of a scoop, a series of buckets, a suction pipe, or similar methods).

Though the original language of the Waccamaw-Siouan is now lost, there is reason to believe, based on what is known of the language of the Catawba Indians, that their name is an English translation of part of the phrase that told of the ball of fire which knocked into the earth and created the lake.

The conclusion is that the Waccamaw Indians are the "People of the Falling Star."



People of the Falling Star Review

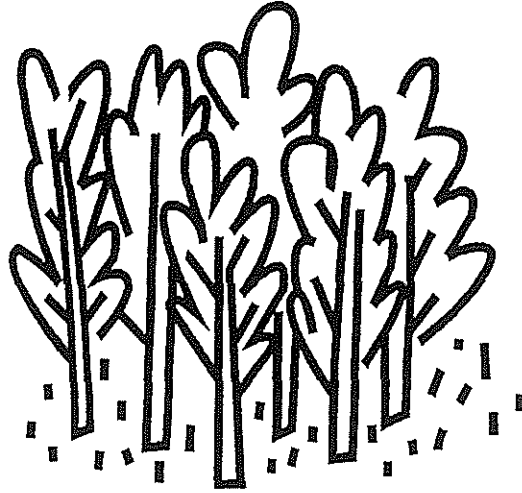
Answer the following:

1. True or false: This legend is about the creation of Lake Waccamaw.
2. The Waccamaw-Siouan tribe believes that a massive _____ appeared in the _____ and it _____ the land.
 - a. meteor, lake, painted
 - b. meteor, sky, struck
 - c. meteor, earth, struck
 - d. meteor, sky, painted
3. What is an impact crater? Define.
4. Describe Lake Waccamaw.
5. Do you think the Waccamaw-Siouan legend is a plausible theory for how Lake Waccamaw was created?
6. Some scientists believe that Lake Waccamaw was formed from a prehistoric peat fire. Do you think that this fire could have been caused by a meteor or meteorites? Explain.
7. What evidence supports the theory of a peat fire?
8. True or false: After the meteor struck the land, the waters of the surrounding swamps and rivers flowed into the crater, which cooled the area and created a lake.
9. Lake Waccamaw is located in _____.
 - a. southern, North Carolina
 - b. southeastern, North Carolina
 - c. northern, North Carolina
 - d. eastern, North Carolina
10. What is the English translation for the name Waccamaw-Siouan?

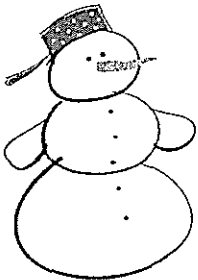
Rabbit and the Man in the Moon

Many years ago Rabbit was a great hunter, one of the greatest hunters in the land. He lived with his wise old grandmother in the forest.

Their home was near a stream where they could drink all the sweet water they wanted and where Rabbit could catch the colorful fish that swam past.



All year long, Rabbit would go out into the forest and set up his traps, always knowing the best places to put them and the best ways to bait them. He always returned home with food.



However, one cold winter when the snow was deep and the days seemed shorter than usual, Rabbit went out to check on his traps, only to find them empty. Several mornings he went out, and found all the bait gone and the traps empty.

He was upset that something or someone was stealing the bait from his traps. He could see the tracks in the snow; long and slender like no creature he had ever seen before.

Morning after morning he would rise earlier and earlier, hoping to catch the thief in the act, but always arriving at the traps too late. Determined to catch this beast, Rabbit built a special snare and waited behind some rocks, waiting to spring the trap on this strange robber.

He waited all day. When night came, the moon was full and casting its cold white fire across the cold white Earth.

As Rabbit watched his trap, suddenly the sky became very dark, as if the moon had been swallowed up.

Rabbit was more puzzled than frightened, but he continued to watch the place where his trap lay, straining his eyes to see through the darkness.

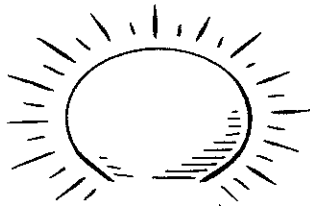
It was a long time before Rabbit noticed a strange pale light coming towards him and his trap. *This must be the thief*, Rabbit thought to himself. The light became brighter and brighter until the entire clearing was illuminated by a familiar glow.

Rabbit had to keep his eyes almost shut so he would not be blinded, but now he could see his trap.

After a moment, the light stopped moving and rested in the center of Rabbit's snare. He immediately tugged on the rope, capturing the creature in a tight loop. He heard some odd sounds from the trap, but he was already running back home. "Grandmother!" Rabbit shouted as he entered the lodge. "Grandmother! Come quick! I have caught the creature that has been robbing my traps!"

Rabbit led his grandmother back to the spot where the trap lay. The walk was slow because it was still so dark, but the light remained where Rabbit had left it, still in the center of the snare.

If anything, the light seemed even brighter, and now Rabbit was growing frightened. Shielding his eyes with an arm, he reached down and lifted a great handful of snow. With one hand, he worked the snow into a ball and threw it at the creature, hoping to extinguish the brilliant light.



There was a loud grunt and then the sound of water being boiled into the air. Growing more frightened every moment, Rabbit reached through the snow and pulled out a large stick.

He threw the stick at the creature, hoping to stun it. There was a louder grunt, followed by the sound of the stick crackling as if on fire.



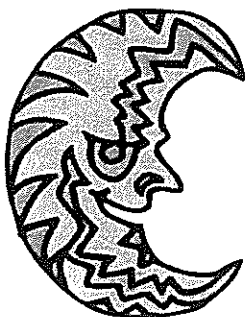
“Why have you trapped me?” it shouted. “Why do you keep me here?”



I am the Man in the Moon, and I must return to the sky before morning. Let me free!” “Go and let it free,” his grandmother said. “Nothing good can come from keeping it bound here.”

Trembling and more scared than he had ever been before, Rabbit walked slowly to where the Man in the Moon stood bound. “If I release you, you must swear to not steal from my traps again,” Rabbit said, his voice struggling to sound strong. “I swear not to steal from your traps,” answered the prisoner. “And you must swear never to return to Earth again.” “I swear never to return to Earth again.”

Content, Rabbit chewed through the tough rope and released the Man in the Moon who immediately returned to his place in the night sky. Because of Rabbit’s success in catching the Man in the Moon, all rabbits since that time have had their eyes made sensitive to light, forcing them to blink if a bright light is too near.



The Man in the Moon has kept his word and never returned to Earth. The moon still shows the bruises where Rabbit’s weapons struck him.

Every so often the moon will vanish, trying to make those marks go away. But, when the moon returns, the marks always remain on his pale and glowing face!

The Rabbit and the Man in the Moon Review

Answer the following:

1. According to this legend, how did the Moon get its marks?
2. Why do you think that the Man in the Moon came to earth to steal the bait in Rabbit's traps? Explain. Use complete sentences when answering.
3. In this legend, the sky became dark as if the _____ had been _____ up.
 - a. sun, swallowed
 - b. moon, swallowed
 - c. stars, swallowed
 - d. earth, swallowed
4. The Man in the Moon had to return to the sky before morning. What would have happen if the Man in the Moon had stayed on earth after dawn? Explain.
5. True or false: Before Rabbit released the Man in the Moon, the Man in the Moon promised to visit Rabbit every year.
6. What is another way, that Rabbit could have caught the thief? Explain.
7. Rabbit was growing frightened, so with one hand he threw a handful of _____. There was a loud _____ and the sound of _____ being boiled.
 - a. water, grunt, water
 - b. ice, sigh, water
 - c. sand, laugh, ice
 - d. snow, grunt, water
8. What did the Man in the Moon say after Rabbit threw a stick at it?
9. True or false: The Rabbit's grandmother wanted Rabbit to keep the Man in the Moon as a trophy.
10. According to this legend, why will the moon vanish?

“Shhh” in the Wind

The Coharie tribe has had a long history full of war and disease and they were often apprehensive when strangers came to their tribe.

According to a legend when strangers approached the village, the mothers of the Coharie children would gather them together and, very softly, would whisper “Shhh” to quiet and still the group until the strangers left the village.

It is said that even to this day you can hear the sounds of the mothers whispering “Shhh” in the wind. Maybe the spirits of the mothers are still protecting their young from the approaching strangers.

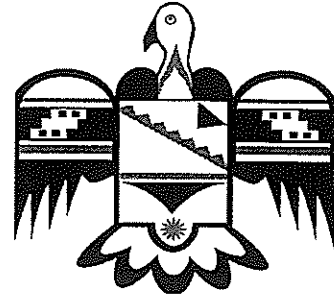


“Shhh” in the Wind Review

1. This legend comes from what tribe?
2. What did the mothers do when strangers approached their village?
3. The _____ tribe has had a long history full of _____ and _____. As a result, they were often _____ when strangers came to their tribe.
4. Do you believe that the “Shhh” in the wind is from the spirits of mothers protecting their young from approaching strangers? What do you think is producing the sound? Make sure you support your opinions. Now, write your own myth about the “Shhh” in the Wind.

The Special Gift of the Eagle

I was walking along beside a stream on a beautiful day, when I heard a squawk from above. As I looked up into the sky, I saw an eagle floating gracefully above me. Enthralled, I watched the eagle flying. You see, in my culture the eagle and its feathers are considered sacred.



In the beginning, the Great Spirit gave birds and animals wisdom and the power to talk to humans. Of all the animals, the eagle was his favorite, as the eagle tells the story of life. The eagle lays two eggs, which represent the balance of life. All living things are divided into two, male and female. All things have children of each so that life continues.

Humans have two eyes, two ears, two arms, a body and soul, and shadow and substance. Through their eyes, humans see both beautiful and unpleasant scenes. Through their ears, they hear both good news and sad. One hand may be used for evil, but the other may be used for kindness. In life, there is daylight and darkness, summer and winter, and war and peace.

The eagle feather is also divided into two parts, black and white. By looking at the eagle feather, we are reminded that we choose what path we follow in life. The right path or the wrong path. The good way or the wrong way.

It is one of the greatest honors to receive an eagle feather in my culture. The feather is given to those who have achieved an admirable goal or who have contributed to our culture and to our people. Those who are especially admired may receive a feather with black tip on the end. These special feathers are given only to the most respected people. Through hard work and good deeds, I hope to receive my own eagle feather one day.



Note: Currently, feathers come from an eagle repository like the one in Denver, Colorado. The birds have died from accidents or natural causes. There are not enough feathers in the repository for all of the Native Americans who want one. However, the bird is not off the endangered species list and needs to be protected. Only federally recognized tribes can obtain these feathers, and only with a permit.



The Special Gift of the Eagle Review

Answer the following:

1. Using this book and other sources, describe what qualities the eagle represents to many Native American cultures.
2. Why is the eagle the favorite of the Great Spirit?
 - a. Because the eagle lays two eggs.
 - b. Because the eagle tells the story of life.
 - c. Because the eagle's feathers represents darkness and light.
 - d. all of the above
3. In the beginning, the Great Spirit gave animals:
 - a. the ability to predict the future
 - b. wisdom
 - c. the power to talk to humans
 - d. b and c
4. What do humans have that come in twos? Can you think of any more?
5. Through their eyes, humans see both _____ and _____ scenes.
6. What should looking at the eagle feather remind humans of?
7. Discuss the reasons you think one may receive an eagle feather.
8. Using the library and the Internet, research information about the eagle and explain why it is endangered.
9. Which American city has an eagle repository?
 - a. Phoenix, Arizona
 - b. Denver, Colorado
 - c. Chicago, Illinois
 - d. Charlotte, North Carolina
10. Discuss whether or not Native Americans should be able to obtain eagle feathers on their own.

The Sun and the Moon are Freed

Long ago, when the Earth had not yet become very old, Coyote and Eagle were hunting. Together, they went all across the land searching for food. Eagle would swoop down from the clouds and catch rabbits in his sharp claws; Coyote could catch nothing but insects.

The two were together a long time when they came to a deep gorge, so deep that the bottom could not be seen.



“Come,” said Eagle. “We must fly over this gorge to continue.”

“But I cannot fly,” replied Coyote. “And it would take too long for me to walk around. You must carry me across so that we can continue.”

Eagle was a noble creature, and so took lazy Coyote in his talons and carried him across the gorge. Once on the other side, they continued on their way. After a long time Eagle and Coyote came to a village where all the inhabitants were out dancing and celebrating in front of their houses. In the center of the surrounding houses there was a box. Inside the box, the villagers kept the Sun and the Moon.

When they needed to have light, they would lift the lid and allow the Sun to look out for a moment. When they wanted to have less light, they would lift the lid and allow the Moon to look out.

“These people must have the Sun and the Moon in that box,” said Eagle to Coyote. “I have heard stories about these things. They are wondrous to behold.”



Coyote looked at the box with wide eyes. “Let us take it then and keep it for ourselves,” he said.

“We should not keep it for ourselves,” Eagle answered. “Let us use it for a little bit and then bring it back. We can do wonderful things with the sun and the moon.”

Agreeing with wise Eagle, Coyote waited behind a large rock as Eagle soared into the sky and waited until the villagers were not looking. Seeing his chance, Eagle swooped down and grabbed the box, flying off towards the west. Coyote raced after him, looking up at his companion and at the wonderful box he carried.

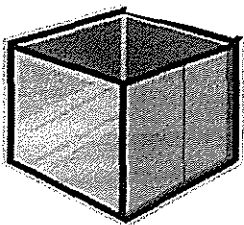


“Eagle,” Coyote shouted after they had been traveling a long time. “Let me carry the box a while. What will people say if they heard I allowed my leader do all the carrying?”

“No,” Eagle answered. “I know that you are a trickster, and that you will either open the box or lose it.” They continued to travel west.

“Eagle,” Coyote said again much later. “Let me carry the box a while. People will think I am lazy and they will spread rumors about me. I will not open the box.”

“No,” answered Eagle. “I know that you will not be able to keep yourself from opening the box. I know you too well.” They continued to travel west.



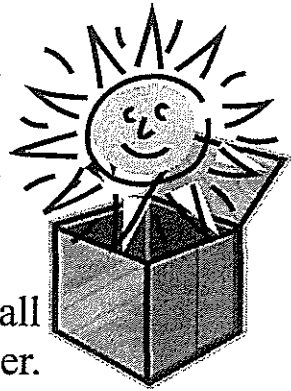
“Eagle,” Coyote said a third time much later. “Let me carry the box a while. I feel very bad about making you do all the carrying. I promise I will not open the box.”

“No,” Eagle answered. “I know that you are mischievous and that you will not be able to keep your word.” They continued to travel west.

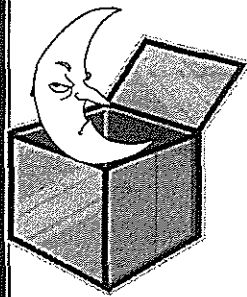
“Eagle,” Coyote shouted a fourth time. “Let me carry the box a while. What will my family say? They will call me names and they will lose their respect for me. I swear I will not open the box.”

"Coyote," Eagle said in a solemn voice. "If you swear not to open the box, I will let you carry it a while."

Eagle released the box and Coyote caught it in his mouth. The two continued to travel west.



Soon, they came to a forest, the trees so thick and tall that Eagle and Coyote lost sight of each other.



Seeing his chance, Coyote stopped and hid behind a large tree. "Now we will see how wonderful these things are," he said to himself.

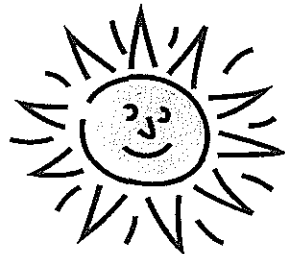
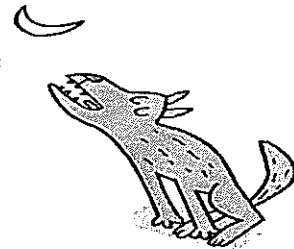
Coyote lifted the lid. In an instant, the sun jumped out from the box and flew away to the corner of the sky.

Frightened, Coyote tried to put the lid back, but the Moon also jumped out of the box and flew away to the opposite corner of the sky.

Immediately, the air grew cold and the leaves on the trees fell to the ground in a mighty torrent, snow fell from the now gray clouds and covered the face of the Earth.

"I knew I could not trust you with the box," Eagle cried out. "Look what you have done now! Now there is winter and cold.

If you had left the box alone, we could have controlled the Sun and the Moon. We could have enjoyed summer all the time."



The Sun and the Moon Are Freed Review

Answer the following

1. When hunting, Coyote would catch nothing but _____.
 - a. deer
 - b. turkey
 - c. insects
 - d. rabbits
2. True or false: When the villagers needed light, they would light a fire.
3. What does Coyote suggest they do with the box?
4. What does Eagle think they should do with the box?
5. Why does Coyote want to carry the box?
6. Why doesn't Eagle allow Coyote to carry the box?
7. In Native American stories, why is the coyote often portrayed as a trickster character? What qualities do coyotes have that make them useful in folklore?
8. Was Eagle right in finally giving the box to Coyote? Was Eagle right in taking the box in the first place?
9. Using the library and the Internet, research the Greek story of Pandora. What similarities are there between this story and the Greek story? What differences are there?
10. If there are similarities between the Native American and Greek stories, what might that suggest about the way different cultures explain natural phenomena?

The Tale of the Possum's Tail

Have you ever seen a possum. It is completely covered in fur except for its tail. Its tail is completely bare.

According to legend, possums once had beautiful bushy tails. But as fate would have it, a cruel joke by a jealous rabbit left the possum without a hair on his tail.



A very long time ago, Possum had a beautiful bushy tail. He was extremely proud of it. Everyday, Possum would groom his tail by combing all the fur straight. Possum was so proud of his tail that he would sing songs of his gorgeous tail at all the dances.

Unknown to the Possum, Rabbit was very jealous of Possum's tail. You see, Rabbit once had a bushy tail, but he lost it in a frozen lake. Green with envy, Rabbit decided to play a joke on Possum.

It just so happen that a great council meeting and dance was to be held. All the animals of the forest were invited to attend. Rabbit had the wonderful responsibility of spreading the news of this social affair. Rabbit stopped by Possum's house and asked him if he would be attending the dance. Possum said that he would only if he had a front row seat because he wanted everyone to see his special tail.

Rabbit said, "I will make sure you have a very good seat at the dance so that all can admire your beautiful tail. In fact, I will also send someone by your house tomorrow to dress your tail."

Upon hearing Rabbit's words, Possum consented to attend the gathering.

Rabbit left Possum and asked Cricket who was an exceptional hair-cutter to groom Possum's tail. Rabbit instructed Cricket exactly how he wanted Possum's tail groomed.



The next day, Cricket arrived at Possum's house bright and early. Cricket combed and dressed Possum's tail while Possum laid on the floor with his eyes shut.



Then Cricket wrapped a red string around the tail to keep the fur silky and smooth for the gathering. But as Cricket was winding the string around Possum's tail, he was clipping off the hair. Poor Possum did not even know what was happening.

That night, Possum went to the townhouse where the dance was being held. As Rabbit had said, Possum had the very best seat at the dance waiting for him. Possum sat down in the seat of honor and waited for his time to dance. When his time came, Possum loosened the string from his tail and stepped onto the middle of the dance area.



As the musicians played, Possum sung of his beautiful bushy tail while dancing around for all to see. But instead of sounds of awe, all Possum heard was laughter. Finally, Possum stopped his song and look at his tail.

There was not a hair left on his tail. At that very moment, Possum fell over with a slight grin on his face.

To this very day – if you ever frighten a possum, you can see that same grin on its face!



The Tale of the Possum's Tail Review

Answer the following:

1. According to this legend, possums once had _____ tails.
 - a. bare
 - b. short
 - c. bushy
 - d. clever
2. Why didn't Possum know that Cricket cut off all the hair on his tail?
3. Rabbit wanted to play a joke on Possum. Was this a joke? Look up the word "joke" and use the definition to answer your question. Make sure you include the definition in your answer.
4. Define the word "homonym." What two words in the title of this legend are homonyms?
5. If you had been Cricket would you have gone along with Rabbit's plan? Explain.
6. True or false: Possum only consented to go to the party after Rabbit assured him that he would have a special seat at the dance.
7. As Possum danced and sung, all he heard was _____.
 - a. silence
 - b. clapping
 - c. laughter
 - d. whispering
8. What did Possum do when he found that his tail was bare?
9. If this legend was a fable, what do you think its moral should be?
10. Have you ever played a joke on someone or had a joke played on you? Write about your experience. How did it make you feel? What did you learn from the experience?

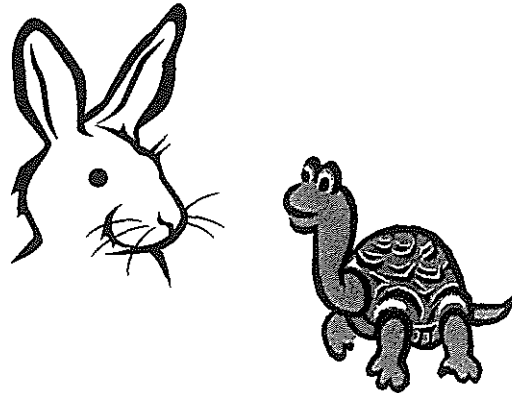
The Tortoise and the Hare: *A New Twist on an Old Fable!*

*You may be familiar with the Cherokee Fable entitled
"The Tortoise and the Hare".*

This is a very old fable with a little twist in the plot.

One day a proud and mighty hare boasted of how fast he could run. In fact, he boasted he was one of the fastest creatures in the land.

A tortoise nearby listened to the hare's annoying boasting and challenged the hare to a race. The hare laughed loudly and exclaimed, "Hah! You think you can beat me, tortoise? Well, we'll see about that!"



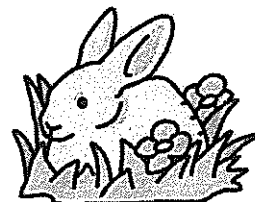
"Yes, we'll see," said the tortoise calmly. Ideas began to churn in her head as she slowly crept away. On the eve of the race the tortoise gathered all her relatives together and pleaded that they join her at the race on the following day, because she needed their support.

The following day the tortoise asked all of her relatives to station themselves along the side of the path where the race would take place. The race began on a foggy and damp day making it difficult for the animals to see. There were many trees, because they decided on a race through the forest.



The hare blasted off the starting line hopping as fast as possible to lose the tortoise. While hopping, the hare spotted a cabbage patch and halted at once. Using what energy he still had, the hare devoured all the cabbages!

While the hare ravenously ate, the tortoise kept steadily pacing herself. She felt uplifted by the cheers from her relatives on the side. When the hare was finished eating he laid down to take a nap.



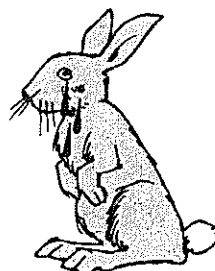
When he awoke he could not believe his eyes! The tortoise was nearing the finish line.

He jetted as quickly as his hairy feet could take him through the thick fog and trees. The hare went panting, muscles aching. Finally, the hare used up all his energy in the race, as he barely reached the finish only to find the tortoise waiting for him.

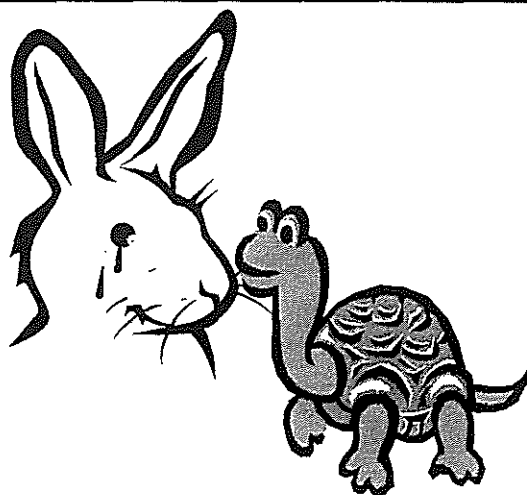
The tortoise was proud of believing in herself as her family did. The boastful hare lost the race and was sad, because he was alone with no one to cheer for him. Seeing the hare upset, the tortoise wandered over to him.

"Are you upset because you lost the race?" asked the tortoise.

"No," said the hare. "I feel lonely, because I have no one to support me. I guess that's why I sometimes get boastful."



"Hare, I will be your friend," said the tortoise with sincerity. The two became friends from then on, and learned being boastful is not nice, while being kind and having support helps to accomplish tasks!



The Tortoise and the Hare Review

Answer the following:

1. True or false: Although this fable is told in the Cherokee tradition, it is much older than the Cherokee.
2. True or false: The hare challenged the tortoise to a race.
3. The race took place:
 - a. in a cabbage patch
 - b. in the forest
 - c. in the swamp
 - d. near the ocean
4. Whom did the tortoise ask to help cheer her on during the race?
5. The day of the race was:
 - a. foggy
 - b. cloudy
 - c. rainy
 - d. snowy
6. While stopping the rabbit ate _____, and then took a _____.
7. Who won the race?
8. True or false: At the end, the tortoise and the hare became friends.
9. Have you ever done something nice for someone without expecting something back? Have you become friends with people you prejudged?
10. Write a short essay about kind acts you have done for other people. If you cannot think of any, go out and do some today!

Why the Bat Flies at Night

As the sun was rising one day, he started to get too close to the earth and became tangled with a large tree in the great forest.

When the sun did not rise, the animals continued to sleep, but after a while they knew something was wrong.



Days passed and the animals, still in darkness without the sun's light, wondered where their friend was. They thought that maybe he had gotten lost and so they started to search for the sun. They searched the rivers, lakes, and caves. None of the animals could find the sun. They started to worry even more when they realized that they may would never see the sun again.

Just as the other animals were ready to give up the search, the little brown squirrel had an idea. Knowing that the sun always rises from the east he decided to run east until he found the sun.

Squirrel ran into a forest, until finally he saw a light shining in the top of a very tall tree. He started to climb the tree and soon heard the sun crying out for the little brown squirrel to help him. As he got closer to where the sun was trapped, he began to chew away the limbs and branches in which the sun caught.

As the squirrel got closer to freeing the sun from the tree, he began to get hotter. His thick fur was starting to feel wet with sweat, but he kept chewing the branches. The closer he got to freeing the sun, the hotter he felt. As the squirrel's fur began to burn from the heat, he cried out that he could not go any further. However, the sun begged the little squirrel to just help him a little more and squirrel pressed on.

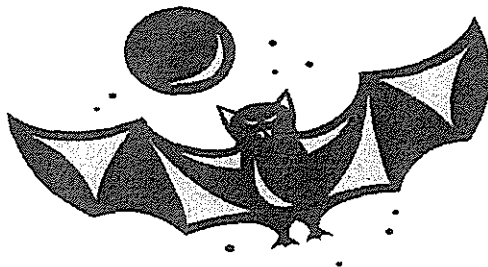
Finally, the squirrel was able to untangle the sun from the tree branches. But the squirrel had been blinded by the brightness of the sun's light and his tail and fur had been burned away. The sun once again rose in the sky and all the animals cheered at his return.

Sun could tell that the little squirrel was upset because he could no longer see in the light, and his skin had been blackened and stretched by the sun's heat. The sun, who was very grateful for the squirrel's help, told him that as a reward he would give him one thing that he had always wanted.

After careful thought, the squirrel decided that he had always wanted to be able to fly. The sun granted the little squirrel's wish and gave him a pair of beautiful black wings. The sun reminded the squirrel that he would have to sleep during the day when sun was in the sky, because he would only be able to see in the dark.

From then on, every afternoon when sun started to go down for the night, he would gently wake the little squirrel from his sleep.

The little brown squirrel, who was no longer saddened by the loss of his tail and fur, flapped his new, leathery wings and flew out of the tree as a bat. The bat can now fly better than any of the birds and is able to hear every noise as he flies around in the darkness.



Why the Bat Flies at Night Review

Answer the following:

1. According to this legend, how did the bat come to be?
2. True or false: According to this legend, the sun became entangled in the branches of a large tree and was unable to rise into the sky.
3. In reality, what would happen to the earth if the sun failed to rise? Explain possible consequences that the earth would experience if there was no sun. Write your answers in complete sentences.
4. The little brown squirrel found the sun by running _____ because the sun always rises in the _____.
 - a. east, east
 - b. east, west
 - c. west, east
 - d. west, west
5. What happen to the squirrel as he was freeing the sun from the tree limbs?
6. If you were the squirrel, what one thing would you have asked the sun to give you as a reward? Explain your choice.
7. There are many myths about bats. Myths can be defined as fiction or half-truths. Using the library and the Internet, look up information on bats. List three myths about bats. Then, list three facts about the bat.
8. True or false: Bats are the only true flying mammals in the world.
9. In order to free the sun, the squirrel began to _____ away the _____ and _____ that bound the sun.
 - a. brush, land, dirt
 - b. chew, lines, ropes
 - c. brush, sand, soil
 - d. chew, limbs, branches
10. In the story, the sun is small enough to get tangled in tree branches. In reality, the sun is a very large _____.
 - a. planet
 - b. star
 - c. meteor
 - d. moon

Why the Chipmunk Has Stripes!

A long time ago the bear thought he was the greatest animal in the forest. He was bigger and stronger than all the other animals.

One day as he was walking through the forest, he began turning over huge logs and rocks that were in his way. "There is nothing in the world that I cannot do," the bear said proudly.



Just then the bear heard a small voice ask how sure he was of being able to do everything. Bear was surprised that anyone would question him and looked around to see to whom the little voice belonged. He finally spotted a little chipmunk looking up at him.

Laughing, the bear repeated, "Of course, I can do anything. Watch this." Bear then picked up a massive log at his feet and held it in the air over chipmunk's head.

"Impressive, but can you stop the sun from rising in the morning?" asked the chipmunk.

Bear admitted that he had never tried to stop the sun from rising, but he was so confident of his abilities that he agreed to stop the sun in the morning.

As morning approached, bear looked to the eastern sky and attempted to stop the sun from coming up. He began chanting, "I will not let the sun rise today."

Bear tried with all his might to keep the sun from rising and continued to concentrate on not letting the sun rise while chanting. Despite his best efforts, the bear was failing his challenge.

He began to feel weak and tired as he stared hard at the sun, which continued to come up. But eventually, the sun rose high in the sky and woke the animals of the forest like it always had each day.

Bear was upset at not being able to stop the rising sun and sat on the ground to rest. However, the chipmunk was amused by the bear's disappointment. The chipmunk laughed and danced around bear.

When the chipmunk finally grew tired of dancing and mocking the bear, he also sat down on the ground. However, the annoyed bear grabbed the chipmunk in his paws and held the chipmunk to the ground.

"No, no. Please, let me go," cried the little chipmunk.



Bear started to feel guilty for holding the chipmunk down and loosened his grip on the small animal. Just as the chipmunk squirmed out of the bear's grip, he scraped his back on the bear's claws which left three light-colored scratches on his back.

Today, the chipmunk still has three striped scars on his back that remind him to never make fun of the other animals.

Why the Chipmunk Has Stripes!

1. To what did the chipmunk challenge the bear ?
 - a. a race
 - b. a common game similar to soccer
 - c. to build a great house
 - d. to stop the sun from rising



2. The incredibly strong bear claimed that he could do _____.

3. From which direction does the sun rise?

- a. north
- b. south
- c. east
- d. west



4. True or false: The mighty bear succeeds in stopping the sun from rising and celebrates his victory with the chipmunk.

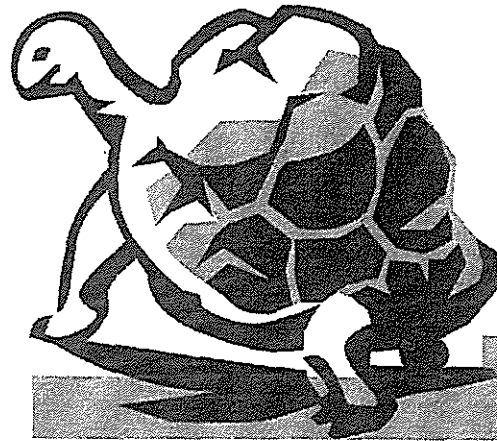
5. The chipmunk's three stripes are the result of the bear's _____ scraping his back.

6. What lesson did the chipmunk learn at the end of the story? Why is this an important lesson for anyone to learn?

Why the Turtle Has a Cracked Shell

On a brisk fall day Turtle noticed the leaves falling from the trees and the birds that had made these trees their home were beginning to fly away.

Turtle came across a group of the birds and curiously asked where they were going and why. They answered that they were flying south for the winter, where it would be warm and there would be plenty of food for them to eat.



Turtle was excited about what the south was like, especially what kind of food they would have and asked if he could go with the birds. The group of birds laughed at him and asked how he planned to fly south when he had no wings. But Turtle would not give up and he begged and begged the birds to carry him with them.

They finally agreed to take Turtle with them and told him that he would have to find a stick. When Turtle found a big stick, the birds explained that he would have to hold the stick in his mouth and they would carry him on their backs as they flew. But before the birds took off they warned Turtle that he would have to keep his mouth shut the entire time they were flying and Turtle agreed.

Turtle and the birds flew over many lakes and trees and even a mountain. The birds excitedly chattered to each other during the journey and Turtle wanted to tell the birds how much he loved the great view. At first he tried to talk without opening his mouth, but the words came out mumbled and the birds asked him to repeat what he was trying to say.

Just then he opened his mouth to speak, he let go of the stick in his mouth and started to fall to the ground fast. Feeling scared, Turtle tucked his head and legs into his shell. He hit the ground with a loud thud and cracked his beautiful shell.

Turtle survived the fall, but was hurting all over and decided to crawl over to the nearby lake and dug himself a hole in the mud. Turtle slept during the entire winter. And that is why the turtle sleeps through the winter, and why it is still obvious where the turtle's shell was once cracked!


Why the Turtle Has a Cracked Shell Review

Answer the following:

1. In this legend, Turtle was excited about what kind of _____ was available in the south.
2. Was there a better way for the birds to carry the turtle during their flight? Explain.
3. According to this legend, how did Turtle get a cracked shell?
4. What character flaw led to Turtle's accident? Explain.
5. According to this legend, turtles sleep through the entire winter because after Turtle survived the _____, he crawled to a nearby _____ and dug a hole in the _____. In this hole, Turtle slept all winter.
 - a. fall, stream, grass
 - b. fall, lake, hole
 - c. fall, lake, grass
 - d. fall, stream, hole
6. Do you think that the birds stopped their flight to check on Turtle after he fell to the ground? If you were one of the birds carrying Turtle would you have stopped to check on him?
7. True or false: In reality, most turtles will fly south for the winter.
8. Write your own legend of why the turtle's shell looks the way it does. Write in complete sentences. The legend should be approximately one page.
9. Turtle noticed the _____ falling from the _____ and the _____ that had made these _____ their home were beginning to fly away.
 - a. stars, sky, comets, trees
 - b. rain, sky, comets, sky
 - c. leaves, trees, birds, trees
 - d. leaves, sky, birds, trees
10. In many Native American cultures, the turtle represents strength, patience and long life. Using the library and the Internet, look up information on the turtle. How many species are there? How long to they live on average? What are their shells made of?

North Carolina People & Places



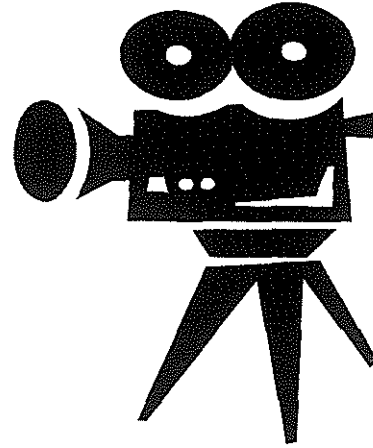
- . Code Talkers
 - . Town Creek Indian Mound
 - . Tuscarora Tribe
 - . People, a Dream and a University
(UNCP)
 - . Web sites / Eight Recognized
North Carolina Tribes
 - . North Carolina
Native American Museums
 - . North Carolina Areas Named After
Native American Words
- 

Code Talkers:

Roger Willie

Roger Willie, a Navajo soldier who is based in North Carolina, became an actor, starring as Marine Private Charlie Whitehorse in the movie *Windtalkers*.

The 2002 film entitled *Windtalkers*, directed by John Woo, explains the story of World War II Navajo soldiers who translated secret messages into a code from their native language and transmitted it to United States connections.

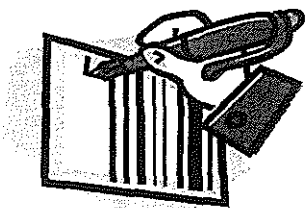


Roger Willie, born and raised on a Navajo Reservation near the Continental Divide, New Mexico, is bilingual in English and Navajo. Willie served in the Army's 82nd Airborne Infantry of North Carolina, and attended the University of North Carolina at Pembroke. He has acted in films such as *Windtalkers*, *Adaptation*, and *Edge of America*. He is currently teaching American Indian Studies at Pembroke University in North Carolina.

Code Talkers

Throughout World War II (1939-1945), Native Americans were a constant help to U.S. military intelligence. The Choctaw and Navajo tribes have been essential in winning wars and battles.

Twenty-nine bilingual Navajo men were chosen from the U.S. Marine Corps to participate in the official Code Talkers Program. The Navajo language became the new code spoken in World War II. Codes were used when sending messages by phone and radio to allies of the United States and to other U.S. soldiers.



Importance of Talking in Code

The code was a set of phrases in the Navajo language, used to represent English phrases. It was used to send information by radio to other United States troops to locate the enemy. These Native Americans were "code talkers".

The Navajo used the code with ease and quickness to transmit information: the code took 20 seconds to send out and translate by the Navajo soldiers. Otherwise, a machine attempting to translate the code would take 30 minutes! The enemies never solved the code and the code was never broken, making it the perfect way to conceal secret information from the enemy.

Talking in code prevented German and Japanese intelligence from intercepting important information between United States ships. The code prevented enemies from intercepting knowledge of when the United States was to attack.

Accolades

Choctaw soldiers received the National Medal of Valor in 1986 as a token of appreciation from the government for their services in World War II. The Navajo soldiers were recognized when an exhibit was placed in the Pentagon, Washington D.C. describing their efforts displayed in warfare.

Without the Native American soldiers who fought bravely to save our country, there is no telling what might have happened. Roger Willie's role in the film, *Windtalkers* shows how important the Native Americans' part was in the war and in our society. This helps remind all Americans of their proud history.



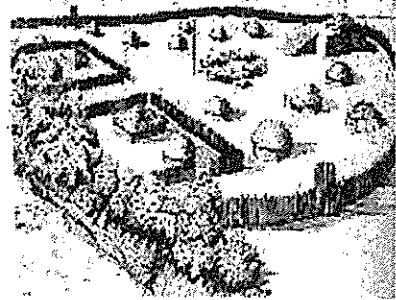
Code Talkers Review

Answer the following:

1. The Native American tribe(s) who helped in World War II was/were:
 - a. Choctaw
 - b. Navajo
 - c. Comanche
 - d. both a and b
2. What does bilingual mean? Who needed to be bilingual for the Code Talkers Program?
3. True or false: The Marine Corps chose twenty-nine Navajo men for their Code Talkers Program.
4. Codes were sent by:
 - a. boat
 - b. telephone and radio
 - c. wire and cable
 - d. letter
5. The code spoken in World War II was the _____ language.
6. True or false: Although the code worked, it was very slow and difficult to use.
7. True or false: The code was never broken.
8. In 2002 a film called _____ explains the story of World War II Navajo soldiers.
9. Who is Roger Willie? How is he connected with *Windtalkers*?
10. Look up your heritage. What sort of past does your family have? Were they immigrants or natives of the United States? What profession was common in the family (cook, salesman, military, pirate)? Can you speak another language (other than English)? Are you bilingual?

Town Creek Indian Mound

From 1100 to 1400 AD, the Town Creek Indian Mound was a ceremonial burial ground for Native Americans on the Little River in Mount Gilead, North Carolina.



The Native Americans associated with the site were the Creek Indians. The site included a mound, plaza, mortuary, burial house and a living area for the priests in charge. There was a stockade (a wall of closely arranged posts) surrounding the site, as well as two guard posts at either end of the Mound.

The Town Creek Mound was built on top of a collapsed earth lodge, a rectangular structure that was built and then covered with earth or mud. The earth lodge was then covered and replaced by a temple which eventually burnt to the ground. These remains from the past provided raised ground upon which to create a platform for the Town Creek Mound to be built.

The Mound's plaza was an area where ceremonies and public meetings took place. At the public meetings they might entertain visitors or have governmental discussions or sentence their enemies. Ceremonies in the plaza would involve singing, pipe smoking, feasting and drinking. Women occasionally gave a show of dancing, but were rarely allowed to attend.

The Creek Indians were a very religious group, burial ceremony would last for days. During this time the village would have a great feast, take time to console each other, as well as play music as a way to honor the dead. They often buried beaded jewelry, tools, and pipes with the deceased to help them on their journey into the Afterlife. It was thought that beaded jewelry would allow the ancestors of the dead to recognize them in the Afterlife. The dead were covered in animal skin or other cloth and placed into a hole lined with bark, so that the soil would not touch their bodies. More than 560 burials were estimated to have taken place at Town Creek.

The Indian Mound and the Native Americans who occupied the area were gone by about 1400. It is thought that an extensive drought caused the disappearance of the Creek Indians in North Carolina.

The Story of the Tuscarora Tribe

The Tuscarora Native Americans lived in the northeastern part of North Carolina. The Tuscarorans have also been known to live on the banks of the Roanoke, Pamlico, Neuse, and Tar Rivers.

This tribe was a descendant of the Iroquois tribe that came out of New England. However, it is not known when the division between the Tuscarora tribe and the Iroquois occurred.



In general, the Tuscarora people lived in villages where they farmed the land and hunted local animals for meat and clothing. They have been known to have migrated to other locations during the long winters to find better hunting grounds because farming was not possible during these cold harsh months.

History

It has been recorded that the Tuscarora tribe were hostile people. They attacked and robbed nearby Algonquin Native American villages. The Tuscarora fought against English and European colonists who took the tribes' lands and sold their relatives into slavery. Conditions worsened to such a point that the Tuscarora War started in 1711 and ended in 1713.

Unfortunately for the Tuscarora tribe, the settlers won. Their defeat was partially due to the aid of other northern Native American tribes who gave support to the settlers. After the Tuscarora War, some Tuscarora people fled north. Others remained on small reservations in Craven County, North Carolina.

After this period in history the colonists and Tuscarora Native Americans became allies. The Tuscarora actually helped the colonists fight the British during the American Revolutionary War. However, this newfound friendship was short lived, when the Americans and British attacked the Tuscarora during the War of 1812.

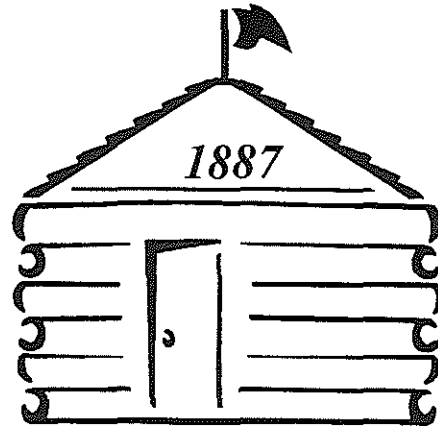
The People, a Dream and a University

A success story!

The University of North Carolina at Pembroke

Imagine a time before automobiles when mules and muscles did all the work. In our minds let's travel to a place of dirt roads, swamps, black water rivers, farms and churches.

This place is the home of the largest American Indian tribe in the Eastern United States, the Lumbee. You might be surprised to know that it is right here in North Carolina!



In the late 19th century (1887 to be exact), a group of Lumbee Indian leaders, who are called “elders,” made an important decision that changed the history of their people and all the people around them. They decided that education would make their lives better. Even though they were very, very poor, they planned to build a school to prepare American Indians as school teachers. Little did they know that little school would become a college and later a university.

With just a few dollars and their own hands, they built a schoolhouse near Pembroke, North Carolina. It was called the Croatan Normal School because some people (not all) believed that Lumbee Indians descended from the Croatan Indian Tribe and the first English Colonists in America.

The famous Lost Colony, near Manteo, N.C. mysteriously disappeared around 1580 leaving behind only one clue, the word “Croatan” carved into a tree. Do you think it's possible they ended up in southeastern North Carolina?

Times were hard for the new school, but it did not disappear. The school changed its name many times and nearly closed its door many times. Once the school was so poor that students grew their own food to eat in the cafeteria.

Then something magical happened. The elders met again and decided to open the college to people of all races. They believed that education could bring all people together.

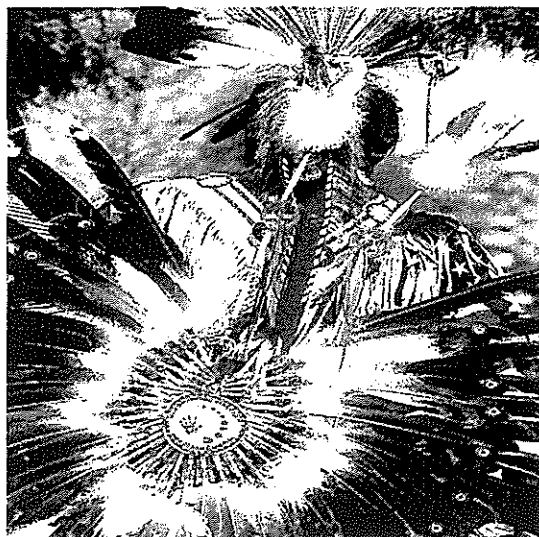
This was risky because in 1954, African Americans, American Indians and white people attended different schools.

But it worked! Today (2007), there are almost 6,000 students at The University of North Carolina at Pembroke. They are American Indian, white, African American, Latino and Asian. Also there are students from 21 foreign countries. The school's American Indian past remains strong and alive in the classrooms, in powwows, in a museum, in the school's athletic teams who are called the Braves and in the 1,000 Indian students who attend the University today.

Because of the little school, there are many Lumbee Indian doctors, lawyers, accountants, dentists, business leaders, nurses, soldiers, scientists, and school teachers too. The university and the Town of Pembroke are still the home of the Lumbee Tribe, and it is all, right here in North Carolina. You are invited to come see it for yourself.

Does education make life better? The Lumbees believe so but, better yet, find out for yourself.

By Scott Bigelow, University Relations at The University of North Carolina at Pembroke and Lawrence Lawrence, Speaker, Lumbee Tribe



Several Native American Museums in North Carolina

Town Creek Indian Mound State Historic Site

Location: Montgomery, North Carolina

Website: www.ah.dcr.state.nc.us/Sections

Frisco Native American Museum and Natural History Center

Location: Hatteras Island, Outer Banks of North Carolina

Website: www.nativeamericanmuseum.org

The Museum of Native American Resource Center

Location: Pembroke, North Carolina

Website: www.uncp.edu/nativemuseum

North Carolina Museum of History

Location: Raleigh, North Carolina

Website: www.ncmuseumofhistory.org/nchh/amerindian



Cherokee County Historical Museum

Location: Murphy, North Carolina

Website: www.cherokee-county-nc.gov/departments/museum

Museum of the Cherokee Indian

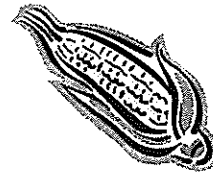
Location: Cherokee, North Carolina

Website: www.cherokee-nc.com

Rankin Museum of American and Natural History

Location: Ellerbe, North Carolina

Website: www.rankinmuseum.com



The Stanly County Museum

Location: Albemarle, North Carolina

Website: www.co.stanly.nc.us/Departments/hpc

Oconaluftee Indian Village

Location: Cherokee, North Carolina

Website: www.westernncattractions.com/village

Fort Dobbs

Location: Statesville, North Carolina

Website: www.fortdobbs.org

Guilford Native American Art Gallery: Greensboro Cultural Center

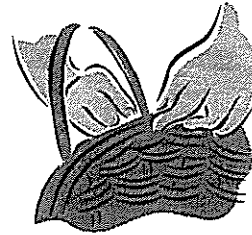
Location: Greensboro, North Carolina

Website: www.guilfordnative.org

Historic Bethabara Park

Location: Winston Salem, North Carolina

Website: www.bethabarapark.org



Wake Forest Museum of Anthropology

Location: Winston Salem, North Carolina

Website: www.wfu.edu/moa

Occaneechi Homeland Preservation Project

Location: Alamance County, North Carolina

Website: www.occaneechi-saponi.org/homeland_project

Indian Museum of the Carolinas

Location: Laurinburg, North Carolina

Website: www.learnnc.org/discover/Scotland/indianmus-scot

Lake Waccamaw Depot Museum

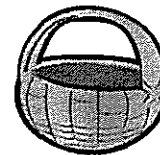
Location: Lake Waccamaw, North Carolina

Website: www.learnnc.org/discover/Columbus/lakewacdepot

Appalachian Cultural Museum

Location: Boone, North Carolina

Website: www.museum.appstate.edu



Mystery Hill and Native American Artifacts Museum

Location: Blowing Rock, North Carolina

Website: www.mysteryhill-nc.com/heritage

The Baum Site

Location: Currituck County

Website: www.arch.dcr.state.nc.us/sites/baum

North Carolina Areas Named After Native American Words

Catawba – A word meaning “river people” Catawba River flows from the mountains through the Piedmont and is named for the Catawba Indians who lived along it.

Chapanoke – A community located in Perquimans County and named for the Native American village Chepanoc or “land of the dead”.

Chowan – The Chowan River flows from Virginia to the Albemarle Sound and is named for the Chowanoc Indians who lived there. The name is Algonquian for “(people) at the south”.

Chinquapin – A Duplin County community named for a type of chestnut in the Algonquian language.

Chocowinity – This Beaufort County town’s name comes from the Native American word for “fish from many waters”.

Cullowhee – Located in Jackson County, the community’s name comes from the Native American word meaning “place of the lilies”.

Currituck – County and island on the Outer Banks which take their names from the Algonquian word meaning “the land of the wild goose”.

Eno – This river in Durham and Orange counties is named for the Eno Indians.

Hatteras – An island on Outer Banks. Its name is an English translation for an Algonquian phrase meaning “there is less vegetation”.

Hiwassee – A lake in Cherokee County name which comes from the word “awuhwá-si”, meaning “a meadow” in the Cherokee language.

Junaluska – A lake in Haywood County named in honor of the courageous Cherokee chief who saved President Andrew Jackson’s life during the battle of Horseshoe Bend in 1812.

Nantahala – National forest is in western North Carolina. Its original name, “Nan-toh-ee-yah-heh-lih”, means “sun in the middle” or “land of the noonday sun” in the Cherokee language.



Manteo – Town on Roanoke Island on the Outer Banks named after Chief Manteo who helped establish peaceful relations between the Croatan Indians and the colonists of Roanoke Island.

Mattamuskeet – The largest natural lake in North Carolina, it was originally called Paquippe. Native American legend has it that the lake was created by a peat fire that burned for 13 moons. The Great Spirit then filled the resulting hole with rain water, fish, and waterfowl. The name Mattamuskeet is thought to mean either “dry dust” or “moving swamp”.

Neuse – River flowing from the Piedmont to the Pamlico Sound named for the Newasiwac or Neusiok Indians.

Oconaluftee – The Oconaluftee River in the North Carolina mountains shares its name with the Ocanaluftee Cherokee Indians.

Ocracoke – One of the barrier islands of the Outer Banks. Its name is Algonquian for “enclosed place” or “fort”.

Pasquotank – This eastern county’s name comes from the Native American word “pasketanki” which means “where the current of the stream divides or forks”.

Perquimans – This county located on the North Carolina coast is named for the Perquimans tribe who lived there.

Roanoke – This island was the site of the first English settlement in America. Its name is an Algonquian word for wampum, and is taken from the root “rar” meaning “rub, smooth, or polish” as wampum shells were highly polished.



Saxapahaw – A town in Alamance County which is named for the Sissipahaw Indians who once lived on the land.

Swannanoa – A Buncombe County town whose name comes from the Cherokee word “Suwali-Nunna” meaning “trail of the Suwali tribe”.

Tuckasegee – A river found in western North Carolina whose name means “crawling terrapin” in the Cherokee language.

Watauga – County and river in the North Carolina mountains whose name comes from the term meaning “beautiful water”.

Yeopim – River in eastern North Carolina named for the Yeopim Indians.

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- . A Brief Look at
North Carolina's Animals**
 - . Projects**
 - . Word Search**
 - . Did You Knows**
 - . Answer Key**
 - . Index**
- 

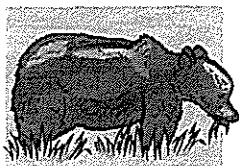


A Brief Look at North Carolina's Animals

This overview touches on many different and interesting animals native to North Carolina. They range from amphibians to mammals. The overview lists some popular groupings of animals, followed by their Latin names and a short summary.

Mammals

Black Bear (*Urus Americanus*)



The heaviest black bear in North America was 880 pounds and lived in Craven County, North Carolina. Black Bears grow to between four and seven feet in length. Their fur can be brown, but is mostly black. Black bears have rounded ears, small eyes, a long snout, a small tail, and razor sharp claws. Their sharp claws are used for opening nuts, acorns, and fish. Bears are omnivores (they eat both vegetation and meat). Weighing between 125 and 500 pounds, male bears are massive in size.

Hibernation is important for most bears, but not all! Bears living in northern states and countries need to hibernate, because food is not available during the winter months. However, bears residing in warmer climates do not hibernate at all. Most bears prefer living where vegetation is plentiful: forests, lowlands, and wetlands.

Raccoon (*Procyon Lotor*)

Raccoons are quite common throughout North Carolina, and North America. Varying from gray to brown fur, they have patches of black around their eyes, and a striped tail. As scavengers, raccoons adapt well to their surroundings, living anywhere from forest to mountains, to heavily populated cities. Their appetites consist of vegetation, insects, frogs, eggs, and trash. They weigh up to forty-four pounds.



Raccoons have sharp claws to defend themselves from predators especially at night, because raccoons are nocturnal (awake at night, and asleep in the day). Although raccoons appear cute and cuddly, they may scratch or bite.



Red Wolf (*Canis Rufus*)

The red wolf is slowly being reintroduced in North Carolina. Red wolves have red fur, pointed ears, a long tail, and a long snout. They are between five and six feet long, and weigh around 85 pounds. Wolves eat anything from moose to eggs, and travel in packs, for hunting. Red wolves are on the endangered species list.



Sperm Whale (*Physeter macrocephalus*)

The sperm whale migrates through the North Carolina coast. It is the largest toothed whale in the world, weighing in at 65 tons and measuring 60 feet long.

This large animal enjoys dining on squid and needs to eat one ton of food everyday to survive. The sperm whale is also the deepest diving of all the whales and can dive up to 10,500 feet below the surface of the water. The whale's massive head allows it to adjust to the extreme underwater pressure. Today, the sperm whale is on the endangered species list.

Eastern Cougar (*Felis concolor cougar*)

Cougars generally live in the mountains of North Carolina. Cougars are usually brown or grey with a whitish belly. They are the 4th largest cat species in the world and measure about 7 feet long and weigh between 80 and 225 pounds.



Cougars hunt alone and ambush their prey (usually deer) by sprinting up to 35 miles per hour. They are also very athletic animals that can jump 15 feet high or 40 feet horizontally and are able to climb trees and swim across rivers. The eastern cougar is currently an endangered species.

Amphibians



Carolina Gopher Frog (*Rana capito capito*)

This frog lives in the coastal plains region of North Carolina. As one of the larger frog species, this amphibian is stocky in size and grows to be 2 to 4.5 inches long. The Carolina gopher frogs are brown or black with dark spots on their backs. These large frogs are not picky eaters and will devour anything from rodents to other toads and frogs. During breeding season, the male frog makes sounds like a loud snore. The Carolina gopher frog is a threatened species.

Wehrle's Salamander (*Plethodon wehrlei*)

This salamander can be found in North Carolina's mountains, caves, or under stones and rotting logs. The Wehrle's salamander is a large salamander that grows 4 to 5 inches long. It is dark blue or black in color with yellow or white spots on its back. They feed on small insects. The Wehrle's salamander is considered a threatened species.



Mollusks

Mountain Creekshell (*Villosa vanuxemensis*)

The mountain creekshell can be found in western North Carolina. It is a small freshwater mussel with an oval shaped shell that measures no more than 3 inches in length. These mollusks have dark brown or olive shells when they are young that become black as they get older. The mountain creekshell mollusks can be found at the bottom of a creek bed buried under the sand or gravel bottom. They are filter feeders that feed upon plankton and detritus. The mountain creekshell mollusk is a threatened species.

Reptiles



Bog Turtle (*Clemmys muhlenbergii*)

The bog turtle is found in western North Carolina. The bog turtle is the smallest turtle in the United States, measuring only 3 to 3.5 inches in length. This turtle has a dark colored shell with orange patches on each side of its head and neck. It lives in bogs and shallow streams. The bog turtle enjoys eating worms, snails, and even small berries. It is estimated that this turtle lives for 40 years or more. Today, the bog turtle is a threatened species.

Leatherback Turtle (*Dermochelys coriacea*)

Leatherback turtles are known to use the North Carolina coast as their nesting grounds. The Leatherback turtle is the largest turtle living today and weighs from 500 to 2000 pounds and measuring up to 6.5 feet in length. This turtle has a dark brown or black skin with white or pink patches on its fins.

The Leatherback turtles do not have visible shells, but instead they have many bony plates in their backs that are covered with their leathery skin. Because these turtles spend most of their lives in the ocean waters, they have large flippers to help them swim.

They travel great distances everyday and are known to swim between 28 and 40 miles each day. Their diet consists of soft-bodied animals, while most prefer jellyfish. The Leatherback turtle is an endangered species.

Eastern Diamondback Rattlesnake (*Crotalus adamanteus*)

The Eastern Diamondback rattlesnake can be found in the southeastern coastal plains of North Carolina. This rattlesnake is the largest venomous snake in North America with a length of 3 to 7 feet. This Eastern Diamondback rattlesnake is gray and brown with a dark diamond pattern outlined with cream-colored scales.



These rattlesnakes usually stay in one place, not moving unless something disturbs its peace, when it makes a loud warning rattle. The snake defends itself by coiling up and striking at its target with its long venomous fangs.

The rattlesnake can strike with at least one third of its body length. Eastern Diamondback rattlesnakes generally eat birds, rabbits, squirrels and rodents. The eastern diamondback rattlesnake is listed as an endangered species.

Projects-North Carolina Native Americans

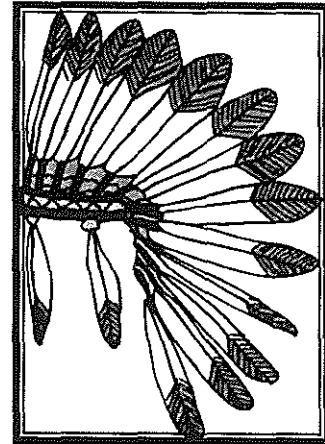


Festivals & Powwows

Research clothing worn during Native American powwows. Illustrate and write a story about a tribe living in North Carolina.

A Day in the Life of Hunting and Gathering Writing Assignment

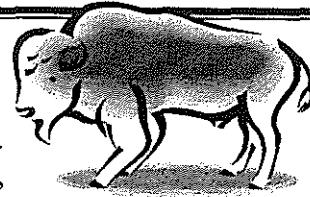
- Be sure to include an outline for your story.
- Write a creative story about a day in the life of an American Indian hunting and gathering for his family during the early 1700s.



Make a Bookmark

Supplies:

Card stock or large index cards.
Markers, crayons, colored pencils,
etc



- Cut a 7 ½ X 3 ½ strip of the card stock or large index card.
- On one side, draw and color several animals
- On the reverse side, include the name of the animal and interesting facts about the species found in the wild during early America.

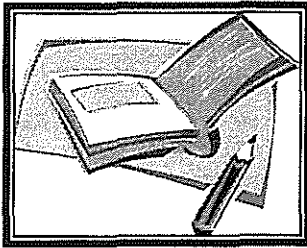


"Chicken Coop"

Make a Jigsaw Puzzle:

Photocopy this picture
"Chicken Coop".

- With a black pen, divide the picture into five or six irregular sections.
- Cut around the lines to make the separate pieces of the puzzle.
- Mix up the pieces and trade with a friend. See who can solve the puzzle first!



Make a Family Emblem:

- Many Native American families in North Carolina have emblems from their tribes. Using the Internet and the library, research some of these emblems and logos.
- Using your last name, create your own family emblem and logo. Pay attention to the colors you use, as different colors mean different things for family emblems. Be sure to include a family motto and an animal and explain what these stand for.

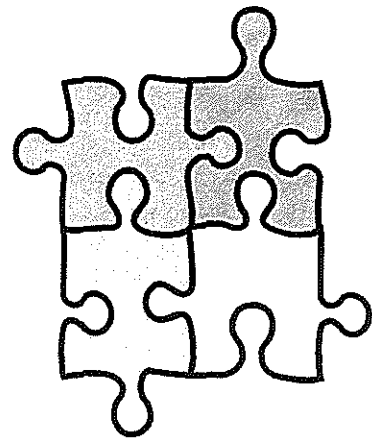
Mystery Words

Complete the following sentences using words from the Word List to fill in the blanks.

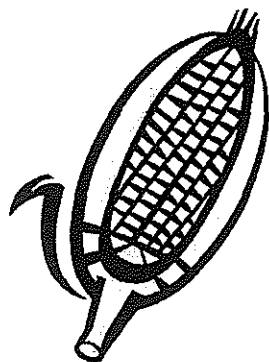
Word List

**Longleaf pine-River cane-Fry bread-
Petroglyphs-Native Americans**

1. The _____ are known as the "First People".
2. _____ is a favorite recipe made during special festivals.
3. _____ are designs carved out of rock.
4. Basket weaving material made by the Native Americans in North Carolina is made from _____ and _____.



Native Americans are well known for many different traditional recipes. These are just two of the many recipes that have not changed over the years.



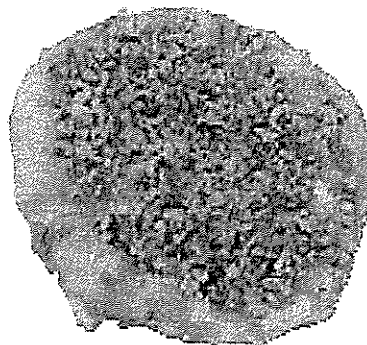
Succotash

1 dozen ears of fresh corn (cut off cob)
2 cups of lima beans
1 x 2 inch square of fat back or seasoning bacon
1 small white onion (chopped)
2 medium tomatoes (cut into cubes)
1 quart of water
Salt and pepper
1 tablespoon of sugar
Cayenne pepper to taste

Combine above ingredients, bring to a boil, and simmer on medium heat for 30 minutes. Add salt and pepper for taste. Add sugar, and cayenne pepper, allow to cook for 30 - 45 minutes or until soup is cooked down.

Fry Bread

4 cups All-purpose flour
3/4 cup granulated sugar
3/4 tablespoon salt
1 cup solid shortening
1 cup milk or water, warm
Solid shortening for frying bread



- Combine first three ingredients and mix well.
- Add shortening mixing until flour combination looks like coarse corn meal.
- Slowly add liquid until a dough forms.
- Allow dough to rest for 10 minutes.
- Cut dough into 2 inch diameter balls, flatten each ball by hand.
- Heat shortening (1-2 inches of oil) over medium high heat until melted.
- Add one piece of rolled or flattened fry bread to hot oil and fry until golden on one side then flip and fry until golden on the other.
- Remove from pan and dry on paper towels.
- Repeat for the rest of the fry bread.
- Add powdered sugar, honey, jam, syrup, or even a layer of your favorite salad.

North Carolina Native American Word Search

Find the words in the grid. Words can go horizontally, vertically and diagonally in all eight directions.

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L H K T N C N D M U R D A P P A L A C H I A N S T
D S W X N P H R E H Z N Q N O K Y R X J K D B L E
M N Z F Y O M A B E I A K W O J P Z F E I H C Q R
R I M E E D M P N N R U L Y Y I D D F M Q T N K O
M K N S E Z K D O T N O N Z C S T R N S H T Y M L
T P P T K Q M P E B S I K E T A L A E C H K R Z K
M M D I O D A B D I P S L G H P Q Z V I L Z B H L
O U Y V R S N M H A P E F N J P K Z H R R A S T O
U P R A E R T K R M B I D V M O C U N B E A N K F
N M E L H Y T R L R S B L V D N T B N N T S H K C
T W T S C X E E A H S R F T M Y Q X W O F G E O H
A I T T E T M T T D H E R Z R H W D C V M Y Q R C
I R O G R R I E N O A A K G T G O C W Z N X X N M
N O P N V O U E H T Y T Y K J C U S W O W W O P P
S Q L M N F G T H E F O L O C S B K B D M D T W A
T U M S K E S E L L R R C A U T M H M N F L X Y B
O O T W L D R W X U N R B Q C Q M W A M A C C A W
M I K R R S C O R N C E I M H Q E F T L Y J C N A
A A Q U E R Q N X E E I J N T F Q S R R N O J M T
H N O L V A G R E C H F R M C T R I B E A I X X A
A G Z K T M T B H D D N T G Z B G P P S L M E M K
W Y R V Y C M I Y L H T G V A E P X T D K B M Y K
K Y C X M U N P E L R W R P B A T A B A C C O L E
S C T N L L T V J S R Y V T V R B D V Q V Y Y Y H
V S T O R Y T E L L I N G H A L I W O L R Z Y W J
  
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Agriculture	Coast	Gourds	Owl	Storytelling
Appalachians	Coharie	Haliwo	Piedmont	Succotash
Atawba	Corn	Iroquoian	Pottery	Tabacco
Bear	Coyote	Legends	Powwows	Terrapin
Buzzard	Deer	Lumbee	Pumpkins	Tomahawks
Celebrations	Drum	Meherrin	Reservation	Treaties
Chants	Feathers	Mountains	Saponi	Tribe
Cherokee	Festivals	Myths	Sappony	Waccamaw
Chief	Fish	Nieye	Sequoyah	
Clan	Folklore	Occabeechi	Siouan	

Did You Know This?

- Many Native American tribes were given their names by white settlers who did not know what the Indians called themselves or because their names did not easily translate into a European language. Sometimes the name given a tribe was a derogatory (insulting) term used by the tribe's enemies. Other tribes never had a name for themselves until anthropologists assigned one to them.
- With more than 80,000 American Indians living in the state, North Carolina has the largest Native American population east of the Mississippi River.
- In North Carolina, American Indian Heritage Month is celebrated in November.
- Descendants of American Indians must apply to become citizens of their tribe. Many tribes require an applicant to show proof that at least one parent was a full-blooded member of that tribe. When accepted, members are given ID cards, making them card-carrying members of that tribe.
- The eagle feather is considered a sacred and important part of the religion of most Native American tribes, including the Cherokee and Lumbee. The eagle feather represents honesty, truth, majesty, strength, courage, wisdom, power and freedom.
- There are federal laws protecting these birds and normally it is illegal to possess any part of an eagle. Native Americans must have a federal permit to obtain feathers which are then distributed by a storage facility such as the National Eagle Repository in Denver, Colorado.
- The United States Bureau of Indian Affairs (BIA) gives aid to federally recognized tribes such as the Eastern Band of Cherokee. The bureau offers tribes such services as medical care and political representation.
- The first four-year college for American Indians was in North Carolina. It is now The University of North Carolina at Pembroke. The first Indian owned bank in the United States, Lumbee Bank, is located in Pembroke, North Carolina.

- Three outdoor dramas in Manteo, Pembroke, and Cherokee depict historic events in Native American history. *The Lost Colony*, staged on Roanoke Island, is the oldest and longest-running outdoor drama in the country. It tells the story of the Indians of Roanoke Island and the disappearance of the first English settlement in the New World.
- The Oconaluftee Indian Village in Cherokee, NC is a re-creation of a 1750's Cherokee community. The village features re-creations of houses as well as a seven-sided council house with each side lined with a bench for each of the seven clans.
- The drama *Strike at the Wind!* in Pembroke tells the story of Henry Berry Lowrie who fought for Indian and African-American rights in the Old South. Cherokee's outdoor drama, *Unto These Hills*, explores Cherokee culture, history and heroes from the arrival of Spanish explorers to the Trail of Tears.
- Indians in North Carolina never lived in teepees. Years ago, most Native people lived in small buildings made from wood and reeds. Today, North Carolina Native Americans live in modern houses.
- Like all Americans, Native Americans in North Carolina use cars, trains and planes to travel. Prior to these modern conveniences, Indians made canoes out of hollowed out logs to travel over water. When traveling across land, people traveled by foot, sometimes using dogs to pull carts and carry heavy loads. When the Spanish arrived in North America, they brought horses which would eventually become an important mode of transportation for Native Americans.
- Dogs have played important roles in Native American culture. For years, dogs were bred for work such as hunting or protecting the family and the home. Just like today, dogs were considered a part of the family and given names that fit their appearance or personality.
- Stickball, an early form of the game of lacrosse, was played by many Indians in North Carolina. The game was often played to resolve conflicts between groups or as training for warriors. There could be hundreds of players on each side with the goals miles apart.

- The mascot for UNC Pembroke in Robeson County is a red-tailed hawk. The university's nickname is the Braves. The first diploma offered at the University of North Carolina at Pembroke was in 1905.
- **Chris Chavis** is a Lumbee Indian and a professional wrestler in World Wrestling Entertainment (WWE). Chavis, born as Christopher Harisson on June 8, 1965 in Pembroke, North Carolina, is better known as Tatanka (a Lakota word meaning "bull buffalo").
- **Delano Cummings** is an author and a Lumbee Indian. He has written the book *Moon Dash Warrior: the Story of an American Indian in Vietnam, a Marine from the Land of the Lumbee*, which is a memoir recounting his experiences during the Vietnam War.
- **Adolph L. Dial** was a historian, American Indian Rights advocate, professor, North Carolina Senator, and author. During his life, he fought for full federal recognition of the Lumbee tribe. He was also a recipient of the *Henry Berry Lowry Award*, which is the highest honor given by the Lumbee community.
- **Sean Locklear** is a starting offensive lineman for the National Football League's (NFL) Seattle Seahawks. He was born in Lumberton, North Carolina and is of Lumbee descent. In 2004, Locklear was drafted by the Seahawks.
- **Kelvin Sampson**, a Lumbee Indian, is currently the men's basketball coach of the Indiana Hoosiers at Indiana University.
- **Hiram Rhoades Revels** was the first African-American member of the United States Senate. Revels was born a free man of African-American and Native American descent in Fayetteville in 1822.
- **Gene Locklear** became the first Lumbee to play major league baseball. Locklear grew up in Lumberton and went on to play for the Cincinnati Reds, the New York Yankees, and the San Diego Padres. Locklear, now an artist, has his works featured in the White House and the Pentagon.
- **Joel Queen** is a seventh generation potter and a member of the Eastern Band of Cherokee Indians. Queen is noted for his clay pottery, painting, and leatherwork, and jewelry-making.

Answer Key for Reviews

Coharie Tribe p. 30

1. b
2. After violence, diseases, and the slave trade destroyed many people of the Neusiok, Coree, Tuscarora, and Waccamaw tribes, some survivors moved into present-day Harnett and Sampson counties. The Coharie tribe was formed in this location.
3. true
4. health, education, social, economic, Coharie
5. Harnett, Sampson
6. the church
7. Native Americans developed maize from a wild grass known as Teosinte. After many years, the maize grew in very small ears (a few inches long with about eight rows of maize).
8. false
9. The Coharie produce paintings depicting images of their people, baskets, blankets, pottery, corn-husk dolls, and beadwork.
10. Answers vary.

Eastern Band of Cherokee p. 35

1. c
2. true
3. One chief led the tribe during times of peace and the other led during times of war.
4. false
5. a
6. The region had many natural resources, such as 800 different plant species, used for food or medicinal purposes, and wild game that provided food, clothing, building materials, cooking utensils, and hunting tools.
7. Sequoyah established a written language for the Cherokee people, which allowed them to learn through reading and writing.
8. d
9. drugs, alcohol
10. The eagle is one of the most respected and honored animals. Only a few Cherokee people ever earn the privilege of wearing eagle feathers.

Haliwa-Saponi p. 41

1. Part of the Haliwa-Saponi name comes from the tribe's ancestors, the Saponi tribe.
2. The Iroquois Five Nations were constantly attacking Saponi tribe. To avoid these frequent confrontations, the Saponi people traveled from place to place.
3. Answers vary, but should include information on the Cayuga, Mohawk, Oneida, Onondaga, and Seneca Indians, population, tribe locations, and any other information of interest.
4. true
5. The tribe split up and the groups migrated to different regions.
6. c

7. tobacco
8. false
9. true
10. "Toke Kondik Bi ko-Lah"

Lumbee Tribe p. 49

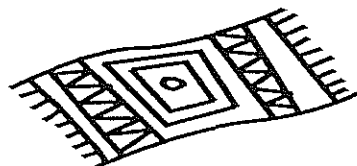
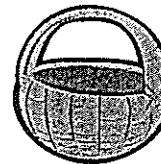
1. h
2. true
3. Croatan, Cheraw
4. Roanoke
5. the right to vote, the right to carry firearms
6. the Croatan Indian Normal School, University of North Carolina at Pembroke
7. Cherokee
8. Executive, Legislative, Judicial
9. Indian, Southern
10. b

Meherrin Tribe p. 53

1. d
2. Answers vary. Some facts include: the Meherrin River begins in south central Virginia; the river has a sandy bottom; has some swampy areas, but mainly dry banks; occasionally has high banks embedded with shells.
3. false
4. true
5. disease, treaties, Hertford
6. because of racism and policies that limited the rights of Indians
7. Chief Rueben R. Lewis
8. a powwow
9. a form of Iroquoian dialect
10. false

Occaneechi Band of the Saponi Nation p. 57

1. smallest
2. d
3. true
4. Ohio River Valley
5. Occaneechi Homeland Preservation Act
6. 25
7. c
8. One chief was responsible for decisions relating to war and those fighting in it. The other chief watched over agricultural matters at home.
9. false
10. "Móma mataq"



Sappony Tribe p. 61

1. Monassukapanough
2. a
3. The colony was abandoned between 1587 and 1590 and no colonists were ever found, the colony is said to be lost.
4. c
5. Many members of the tribe felt uneasy about Bacon's Rebellion and relocated to the north, where they joined the Iroquois tribe. Some tribe members migrated south and joined the Catawba nation.
6. High Plains
7. false
8. 1911
9. the Indians of Person County
10. a Labor Day homecoming, a spring festival, and the Sappony Heritage and Youth Camp.

Waccamaw-Siouan Tribe p. 67

1. b
2. Tuscarora War: Yemassee War
3. true
4. Native Americans define their identity through oral traditions, storytelling, and acts of resistance. This is a problem for the tribe because they are remnants of a group that seemed to have disappeared or have been overlooked, so there is little recorded history.
5. a
6. domestication – the process of taming an animal, through breeding, to live closely with humans as a pet or work animal
animistic religion – religion based on the belief that natural objects, natural phenomena, and the universe have souls
powwow – a social event that brings Native American people together and features dance, drums, and other arts
7. 1971
8. Answers will vary. Some facts include: men wore loincloths and women wore knee-length skirts of deerskin; tribe hunted and also farmed a communal garden; crops include corn, pumpkins, beans, squash, gourds, melons, tobacco; they were experts in domesticating animals; they wove baskets using pine needles, made pottery, and carved wood sculptures.

How the Ducks Got Their Colors p. 74

1. c
2. false
3. ducks, geese, and loons
4. The duck asked the young man to paint him and his wife.
5. Answers will vary and may include various items from nature.
6. Answers will vary. Facts include: they are typically 50-60cm (20.5-28 in.) long; they eat corn, wheat, barley, mollusks, insects, small fish, snails, fish; females lay 9-13 eggs which incubate for 27-28 days

7. a
8. c
9. Answers will vary.
10. Answers will vary.

How the Milky Way Came to Be p. 76

1. As of 2006, 200-400 billion stars
2. from the hazy band of white light visible from Earth
3. Answers will vary.
4. Gili'-utsûñi'stânûñ'yî
5. Answers will vary.
6. c
7. true
8. Answers will vary.
9. Answers will vary.
10. "where the dog ran"



How Native Americans Settled in NC p. 78

1. a
2. Answers will vary.
3. Answers will vary.
4. true
5. migration – the movement of persons from one locality to another
famine – extreme and general scarcity of food
vegetation – plant life of an area as a whole
6. false
7. b
8. The crops they planted failed to grow, so they relocated in order to find food.
9. Answers will vary.
10. No definitive answer, but the Mississippi River is an option

The Legend of the Cherokee Rose p. 80

1. The Treaty of New Echota exchanged Native American land in the east for lands in the west.
2. Treaty of New Echota, May 23, 1836
3. Answers will vary.
4. President Martin Van Buren
5. Answers will vary.
6. a
7. ga lv la di e hi
8. true
9. Answers will vary.
10. b



The Legend of the Three Sisters p. 83

1. a
2. Each crop protects or nourishes the others.
3. Corn grows tall and straight, giving beanstalks something to climb.
4. nitrogen
5. corn, bean, plants, squash
6. They live and support each other as sisters should.
7. false
8. true
9. Answers will vary.
10. Answers will vary.



Manteo's New Neighbor p. 86

1. They greeted the colonists, taught them what food was available and how to grow it, they shared the land, traded with them, and communicated with them.
2. Wanchese
3. The colonists, along with Manteo and Wanchese, went back to England.
4. 1587
5. c
6. He returned to England for more supplies.
7. b
8. Answers will vary.
9. Answers will vary.
10. Answers will vary.

The Origin of Fire p. 89

1. hunting animals, growing plants, clearing trails, felling trees, killing pests, fighting enemies
2. c
3. b
4. the heat of the fire burned his feathers and turned them black
5. the fire scorched his eyes
6. hot
7. b
8. She skittered and dived all the way to the island, then put a coal of fire in her bowl and returned to the animals.
9. Answers will vary.
10. The "bowl" is an air bubble the spider uses to breathe. Other facts will vary.

The Origin of Game and Corn p. 93

1. Looking Glass Rock is located in Pisgah National Forest in the Appalachian Mountains of western North Carolina. It is 3969 feet high.
2. Answers will vary.
3. a
4. Wild Boy and Good Boy let the animals out of the cave.
5. Answers will vary.
6. Answers will vary.
7. Answers will vary.
8. a
9. The Land of the Setting Sun, where they continued to oversee the planting and care of corn.
10. Answers will vary, but include corn bread, popcorn, tortillas, corn oil, corn syrup, starch, dyes, animal feed, ethanol, etc.

People of the Falling Star p. 96

1. true
2. b
3. a circular or oval indent on a surface caused by the crash of a mass, typically a meteor, into the surface.

4. Lake Waccamaw is oval in shape and measures 5x7 miles. It is approximately 250,000 years old, has an average depth of 7.5 feet, and is the largest Carolina Bay Lakes.

5. Some scientists believe the lake was formed by meteorites.
6. Answers will vary.
7. Charred tree stumps were found at the bottom of the river.
8. true
9. b

10. The name is an English translation telling about a ball of fire that fell into the earth and created the lake.

The Rabbit and the Man in the Moon p. 100

1. When Rabbit caught the Man in the Moon, he hit the Moon with a handful of snow and a stick. This left bruises on the Moon's surface.

2. Answers will vary.
3. b
4. Answers will vary.
5. false
6. Answers will vary.
7. d



8. "Why have you trapped me? Why do you keep me here?"

9. false

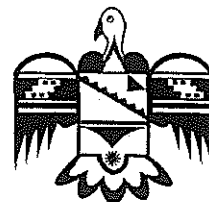
10. to try to get rid of the marks Rabbit gave him

"Shhh" in the Wind p. 101

1. Coharie
2. They gathered their children together and whispered, "Shhh."
3. Coharie, war, disease, apprehensive
4. Answers will vary.

Special Gift of the Eagle p. 103

1. Honesty, power, truth, majesty, freedom, strength, courage, wisdom
2. d
3. d
4. two sexes, male and female, humans have two eyes, two ears, two arms, two legs, two nostrils, body and soul, shadow and substance
5. beautiful, unpleasant
6. Humans choose which path to follow, the right or the wrong, the good or the bad.
7. Answers will vary, but should include achieving an admirable goal or contributing to the culture or to the community.
8. Answers will vary.
9. b
10. Answers will vary.



The Sun and Moon Are Freed

1. c
2. false
3. keep it for themselves
4. use it for a little bit, then bring it back to the villagers
5. He did not want anyone to think he was lazy.
6. Because Coyote is a trickster and will either open the box or lose it.
7. Answers will vary. Coyotes are often greedy and impulsive creatures.
8. Answers will vary.
9. Answers will vary. The story has similarities to *Pandora's Box* in regards to a box opening and terrible things being released into the world. There are similarities with Greek myths in regards to explaining how some things came to be.
10. Answers will vary.

The Tale of the Possum's Tale p. 110

1. c
2. Cricket wound string around Possum's tail as he was clipping off all the hair.
3. Answers will vary, but should include the definition of a joke.
4. words that have the same pronunciations, but different spellings and meanings.
5. Answers will vary.
6. true
7. c
8. He fell over with a slight grin on his face.
9. Answers will vary.
10. Answers will vary.

The Tortoise and the Hare p. 113

1. true
2. false
3. b
4. her relatives
5. b
6. cabbages, nap
7. the tortoise, because she did not quit doing what she believed in and kept going
8. true
9. Answers will vary.
10. Answers will vary.

Why the Bat Flies at Night p. 116

1. The bat was originally a squirrel that got burned and was given wings by the sun.
2. true
3. Answers will vary, but may include that the earth freezing and plants ceasing to grow.
4. a
5. Because of the sun's heat, the squirrel could no longer see in the daylight and his skin became blackened and stretched.
6. Answers will vary.

7. Answers will vary. Incorrect myths include: bats are blind; bats are flying mice; all bats carry rabies.

8. true

9. d

10. b

Why the Chipmunk Has Stripes p. 118

1. d
2. anything
3. c
4. false
5. claws
6. to never make fun of others

Why the Turtle Has a Cracked Shell p. 120

1. food
2. Answers will vary.
3. When Turtle opened his mouth to speak, he had to let go of the stick the birds used to carry him. As a result, he fell to the ground and cracked his shell.
4. Possible flaws include curiosity or talking too much.
5. b
6. Answers will vary.
7. false
8. Answers will vary.
9. c
10. Answers will vary. Facts include 293 species of turtle, they can live up to 150 years, and their shells are made of bones and plate.

Code Talkers p. 124

1. d
2. Bilingual means speaking two different languages. The Navajo had to be bilingual in English and Navajo.
3. true
4. b
5. Navajo
6. false
7. true
8. *Windtalkers*
9. Roger Willie is an Navajo actor, artist, and teacher in North Carolina. He played the role of Marine Private Charlie Whitehorse, a code talker in the film.
10. Answers will vary.

North Carolina Native American Word Search

L H K N C W M D R D A P P A L A C H I A N S T
D S W X N S H S E Z N O M O K Y R X J K D B L E
M N Z P Y O N A B C D A K W O P Z E E T H O O R
R I M E E D M R M I U L Y K I O O F M O T K O
M K N S E Z K D O S N O N Z C R T R N S H T Y M L
T P P T K G M P E S S I K E J A I A G C H K R Z K
M M O I O D A B D P E L G H P O Z N N L Z B H L
O U V V R S N M H A B E D N J P K Z H A S T O
U P R A E R T K R M B L O V M O C U N B B O K F
N M E L H Y T R A S B L V D N T O N Y S E K C
T H I S C E F A S S P R T M U O X W O F C R O N
A T T E R K V O P E R Z R H W C M Y O R O
I R O G R E L E M A K G T G C W Z N X N M
N O P N Y O D E L K Y K J C U E W O W O P P
S O L M N F G T E L O O C S K B O W D T W A
T U M S E E L L R S O A U M H M N F L X Y B
C I O T M L O R A K U B S Q O Q M W A M A C C A M
M I K S E S C O R E S M H S E T L Y O N A
A A R D E R O N Z B E I N T F C S R R O J M T
H N O L V A G R E C H R M C O R T B E A Y X X A
A G Z K T M T B H D N T G Y B G P P S L M E M K
W Y R V Y O M X L H T G V A E F X T O K B M Y K
K Y C X W U N P E L R W R P B A T A B A C C O D S
S C T N L T V S R Y V T V B D O V Y Y H
V S T O R Y I E L L I N G H A L I W O L R Z Y W J

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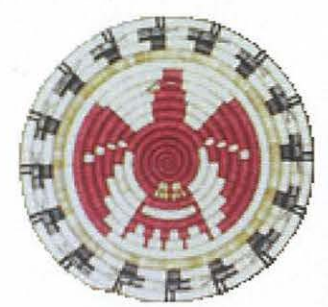




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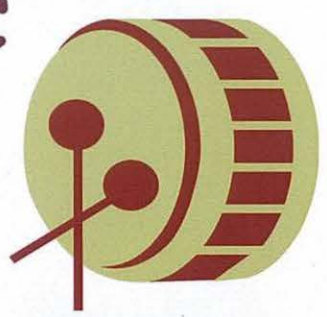
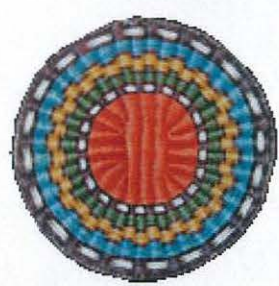
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